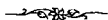


The Foundations Must Stand!



The Inspiration of the Bible and Related Questions

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PREFACE.

Among all the doctrines of the Bible there is none that occupies a more critical position than that of the *inspiration of Holy Writ*. We commonly refer to the doctrine of justification by faith alone as the central doctrine of the Christian religion, the *articulus stantis et cadentis ecclesiae*. But even this fundamental truth of personal faith is not a matter of subjective certainty. It depends rather, as do all other articles of faith, on the objective certainty of the Word of God, as a whole and in all its parts. In this respect the doctrine of the inspiration of the Bible is fundamental for the entire *corpus doctrinae*. If Christians in general, and particularly Christian theologians, preachers, and teachers, cannot be sure of the matters which they present in their teaching, then the Bible will cease to be the one norm of doctrine and rule of life, and Christianity will cease to be the one absolute religion.

These considerations are so pertinent because, to all appearances, the systematic efforts to discredit, and rule out, the doctrine of inspiration which were made in Germany and elsewhere during the latter half of the last century have been gaining in boldness and strength during the past two decades, until practically every denomination is infested with men who either deny the truth of inspiration altogether or teach a form of inspiration which is so modified as no longer to resemble the clear truth which for centuries had been both foundation and bulwark of the Church.

These two terms, *foundation* and *bulwark*, are chosen advisedly, since they have a solid Biblical basis. David declares, Ps. 11, 3: "If the foundations be destroyed, what can the righteous do?" Jeremiah deploras the undermining of Scripture foundations in the interest of human wisdom: "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" Jer. 8, 9. The apostle states that the Christians "are built upon the foundation

of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone," Eph. 2, 20. The Lord Himself declares through the prophet Jeremiah: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully," truly, without addition or subtraction, Jer. 23, 28. The bulwark of the Scriptures is emphasized just as emphatically by Peter when he writes: "If any man speak, let him speak as the oracles of God," 1 Pet. 4, 11. And St. Paul writes with fitting severity: "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words. . . . From such withdraw thyself," 1 Tim. 6, 3, 4.

✓ The present study is an attempt to set forth the meaning and the scope of the inspiration of the Scriptures, not with any recourse to subjective abstractions and philosophical speculations, but chiefly by having the Word of God speak for itself. The task is both delicate and critical, since our whole attitude, not only toward the Bible, but toward the entire Christian religion depends upon our position on this question. If we should feel compelled to make even the slightest concession to the demands of ancient and modern modifiers of the truth, this would be equivalent to a denial of the truth which has ruled the Church of God for more than three thousand years. Just as it is not possible to deny the deity of Jesus and then to proclaim Him the greatest man who ever lived, — for He is either, according to His own claims, the Son of God, or He is a deceiver, — so it is not possible to deny the divine inspiration of the Bible and yet to proclaim it the greatest book ever written; for it is either, according to its own claims, the verbally inspired oracles of God, or it is a collection of doubtful writings, which cannot possibly have any real religious value. What are we to believe in the premises? That is the question that confronts us.

THE AUTHOR.

I.

DETERMINING THE ISSUE.

It is essential to determine the issue at the very outset, so that all those who are interested in the questions and problems that have occasioned this study may realize just what are the difficulties which are giving us concern. *What is the status of the doctrine, or, as many prefer to call it at this time, the theory, of inspiration?*

Let us examine, first of all, the statements of *some of the most prominent German theologians* during the last century, without making any particular attempt to systematize their statements. According to *Marheinecke* (1780—1846) the inspiration of the holy writers consisted in this, "that their human spirit agreed in all essential divine points of the history and doctrine of the Lord revealed to them with the divine Spirit and their human writing assumed the form of the divine, i. e., that their temporal, external, human word was the purest mirror and echo of the internal and eternal Word of God, the most perfect expression of the impression made upon them through the divine Spirit. . . . The subjective, local, and temporal element, which remains in spite of all inspiration of the holy writers, which is not completely submerged in the divine content, is the reason of the non-inspired element in them. On this fact rests the possibility of chronological, geographical, historical mistakes, which, far from annulling their inspiration, rather confirms it." (*Die Grundlehren der christlichen Dogmatik*, Berlin, 1819, 515. 520.)

In the *Dogmatik* of *Vilmar* (1800—1868), as edited by *Israel* (1838—1906), we are told (p. 10): "Omniscience was not connected with inspiration, for inspiration does not remove the limitations of human observation, so that, for example, the story of the resurrection is told differently, because every one tells it as he has seen and observed it." This remark is particularly interesting, because Matthew, Mark, and Luke were certainly not at the grave on Easter morning, and John came there only after the resurrection had taken place.

Gottfried Thomasius (1802—1875) has similar philosophical statements in his doctrinal theology *Christi Person und Werk* (2. Aufl., 449 ff.), where we read: "That activity of the Spirit, though very closely connected with it, cannot be fully identical with that which fitted the apostolic men for the oral proclamation of salvation [namely, inspiration], but there must be a difference between the two . . . ; it includes the *impetus ad scribendum*

as well as the *suggestio conceptuum rerum scribendarum*, both without eliminating the personal freedom of the authors. . . . The operation from within, namely, that of the Holy Ghost in producing the Scriptures, one must try to think of according to the analogy of the Holy Ghost's work in the regenerated, namely, in this manner, . . . that He influences them to a free self-activity." (Vol. III, 449. 452.) Hence *the men were inspired*, and that in a peculiar manner, according to the analogy of the enlightenment in the regenerate, but *not the words!*

In the well-known *Schriftbeweis* of von Hofmann (1810—1877) he declares: "2 Pet. 1, 21 is, according to the immediate meaning of the words, not even said of all individual parts of the Old Testament Scriptures, much less of their collection in a unified whole. . . . Not to individual statements wrought by God (*gottgewirkte Aussprueche*) do Jesus and the apostles refer, but to the Scriptures. . . . The totality of Scripture is the only Word of God for His congregation. . . . It is such as a whole." (I, 576. Quoted in *Lehre und Wehre*, XXI, 323.) Strange that such statements can be made in view of John 10, 35; Gal. 3, 16, and the many quotations from the Old Testament in the New.

Kahn (1814—1888) offers a severe criticism of the doctrine of inspiration as defended by Gaussen, Stier, and others. Among his statements we find the following: "The story of the origin of the canon proves that its present form does not rest upon divine right. . . . *Inspiration does not concern the divine content*, but the divine origin of Scripture. . . . The testimony of the Holy Spirit guarantees only the divinity of the content of Scripture, in so far as it is a revelation of salvation, and the spiritual origin of the Holy Scriptures as a whole, but *not the inspiration of Scripture in the specific meaning of the word*. . . . The untenableness of the old orthodox doctrine of inspiration will be obvious to every one who will take pains to get a distinct view of it in its particulars." (*Lutherische Dogmatik*, I, 660. 662. 663. 666.)

Luthardt (1823—1902) agrees with Kahn when he writes: "The doctrine of inspiration is not taken from the actual quality and the determination of the individual writings or of Holy Writ as such, but is construed as a mere concept" (*rein begrifflich konstruiert ist*). (*Kompendium der Dogmatik*, quoted in Hoenecke, *Ev.-Luth. Dogmatik*, I, 354.) And another statement made by Luthardt reads: "Scripture is not in itself the revelation, but *only a report of the revelation*." (*Zeitschr. f. Prot. u. Kirche*, Vol. 43, 176.)

Frank (1827—1894) is even more outspoken in his denial of inspira-

tion when he states: "Consequently we may consider that conception of inspiration as eliminated which presumed to recognize in it a specifically different activity of the Spirit, as men were accustomed to regard the Word of the Scriptures as the Word of God in itself and alone. . . . It is always the congregation of God, the Church, which by virtue of her fellowship with the glorified Mediator of Salvation bears the Spirit of God in her, and by virtue of an inspiration which was based hereupon (no matter how much otherwise preferred) the holy authors spoke and wrote God's Word." (*System der christlichen Wahrheit*, II, 426 ff.; quoted in Hoenecke, *op. cit.*, 355.) So Frank likewise would consider inspiration merely a form of enlightenment, of special power or potentiality.

A theologian who wrote a special monograph on the doctrine of inspiration, Volck (1835—1904), has the following remarks on the question: "I confess that the Bible is not the revelation, but *the account of the revelation*. . . . Thus the Bible is divine and human; divine, because it originated through the self-activity of the Spirit of God and gives the stamp of God's thoughts; human, because written by men and expressing the human thinking, willing, and feeling of its authors. But since the Bible is a work of God written by men, *its relative errancy follows*." (*Inwieweit ist der Bibel Irrtumslosigkeit zuzuschreiben?* 13 f.)

Among the more recent writers in Germany are Bachmann and Adolf Harnack. The latter writes: "There is . . . a conception which looks upon the Bible as a means of grace ordained by God. . . . This conception contradicts Holy Scripture itself as well as the testimony of the Old Church and that of the Reformation, as also that of Christian experience." (*Ueber den Kanon*, 6.) And the former states: "Inspiration . . . is the designation for the operation of the Holy Spirit with regard to the Church of redemption (*Heilsgemeinde*), whereby He enables her to perceive the spirit of life and truth in the literary monuments of the early Christian era and to bring them together in a unit, a book normative for herself." (*Grundlinien der systematischen Theologie*, 107.) It is evident that both statements, bold as they are, are equally subjective.

But still bolder and more sweeping is a discussion by Goebel (*Allg. Ev.-Luth. Kirchenzeitung*, 1926), from which we quote: "The Bible of Christianity, the Holy Scriptures of the Old and the New Testament, nowhere and in no manner makes the claim that its origin, its authorship, is to be based upon a wonderful immediate divine act. . . . In spite of emphatic agreement in all great points there is a series of dark places, uneven accounts, and discrepancies of reports. . . . It is clear that all writings, the human written productions, came into being in a human

manner. . . . The entire book in every way is human, a human monument of a human philosophy of life. . . . The concept of inspiration must be enlarged, with reference to the Bible, in such a manner that it includes the sum total of the widely varying divine influences under whose power the Bible took its origin and takes them together. . . . According to this conception of Bible inspiration we cannot assume, in a general way, to insist in every respect on an absolute inerrancy for the word of the Bible. . . . In the measure in which the material of the Bible, the statement of numbers, names, dates, or other data belonging to secular history or to geography, in fact any human connection of thought, expressions of emotions, and forms of presentation have no significance for the purpose of the Bible as monument and key of the revelation of God in Christ and therewith as the norm of Christian faith and life, in that measure *the universal fallibility of human authorship has retained its plan*, also under the specific inspiring influence of God."

Turning now to the writers of England and America on the question of inspiration, we find much the same attitude. *Driver* writes (*Introduction to the Literature of the Old Testament*, IX ff.): "That both the religion of Israel itself and the record of its history embodied in the Old Testament are the work of men whose hearts have been touched and mind illumined, in different degrees, by the Spirit of God, is manifest; but the recognition of this truth does not decide the question of the author by whom, or the date at which, particular parts of the Old Testament were committed to writing. . . . No part of the Bible, nor even the Bible as a whole, is a logically articulated system of theology. The Bible is a 'library' showing how men, variously gifted by the Spirit of God, cast the truth which they received into many different literary forms as genius permitted or occasion demanded. . . . None of the historians of the Bible claim supernatural enlightenment for the *materials* of their narrative; it is reasonable therefore to conclude that these were derived by them from such human sources as were at the disposal of each particular writer; in some cases from a writer's own personal knowledge, in others from early documentary sources, in others, especially in those relating to a distant past, from popular tradition. . . . There is a human factor in the Bible, which, though quickened and sustained by the informing Spirit, is never wholly absorbed or neutralized by it." (*Introduction to the Literature of the Old Testament*, IX ff. Quoted in *Keyser, Contending for the Faith*, 32 ff.)

In his book entitled *Common Sense in Religion* the liberal theologian *J.F. Clarke* has the following statements: "The curious fact in regard to

this theory of verbal inspiration is that the Bible itself makes no such claim. . . . Inspiration means the descent of some higher truth into the soul by vital processes, not merely logical or mechanical." (Pp. 87. 90.) G. B. Smith writes in a similar vein: "The Bible is valued to-day because of its actual power to quicken our religious and moral ideals rather than because of any particular theory concerning its origin." (*Socialism and the Changing Theology*, 217.) Almost the same idea is expressed by William De Witt Hyde: "Reverent appreciation of the Bible as our ultimate literary expression of the life of the Spirit does not compel one to accept blindly or to interpret literally every narrative or statement it contains. Here as in all ancient history and literature, criticism has a great sifting process to perform." (*Social Theology*, 192.)

We quote at length from Best, who in his book *Inspiration* has a special chapter on "The Mirage of Inerrancy" (pp. 68 ff.). He writes: "The power of the Bible—its worth, its right to speak to human souls, its conveyance of the message from God—does not depend on inerrancy and is not vacated when the student of the Scriptures abandons the effort to show that the Bible is a book of no mistakes. . . . The Bible by no means needs to be inerrant in order to be infallible. . . . Memory and record . . . have failed to preserve for us the knowledge of what God exactly said when He spoke out of the clouds of Sinai to the awed Hebrew tribes massed in the plain below. . . . If God had ever intended to stake the reputation or the authority of the Bible on a superhuman accuracy in minor and incidental facts, He would certainly have taken care to make that extraordinary exactness an unmistakable phenomenon. There is no evidential value for inspiration to be drawn from the sort of inerrancy which to a cursory reader is so little manifest that he thinks he sees quite the opposite—the same kind of harmless inexactitude that he would expect in all story-telling and history-writing by average honest men."

Let us try to bring the various theories of inspiration as found in these and other writers into some kind of system. We might list them as follows:

The Intuition Theory.—This holds that inspiration is but a higher development of that natural insight into truth which all men possess to some degree, a mode of intelligence and a devotional attitude of mind which is the product of man's own powers. (Pelagian, rationalistic.)

The Theory of Divine Direction and Assistance.—This holds that a distinction must be made between inspired and non-inspired material in the Bible, so that the activity of the Holy Spirit is more in the nature of suggestions, in many cases merely of assistance and direction. (Nestorian; Calixt.)

The Illumination Theory.—This regards inspiration as merely an intensifying and elevating of the religious perceptions of the Christian, of the same kind as the illumination of every believer by the work of the Holy Spirit in conversion, though greater in degree. (Arminian; Coleridge; J. F. Clarke; Robertson; Curtis; Ladd.)

The Dictation Theory.—This holds that the holy writers were mere passive instruments, or automaton, and, in its extreme form, that even the Hebrew vowel points were inspired, although it is a well-known fact that the latter were invented long after the canon of the Old Testament was closed. (The two Buxtorfs; John Owen; the Swiss *Formula of Consensus* of 1675.)

The Dynamic Theory.—This overemphasizes the human element in the authorship of Scripture, as receiving merely a high degree of spiritual power, so that the holy writers were constantly in conscious possession of this power, which was merged with a most exalted exercise of their own powers of intellect, emotion, and will; it states that the Holy Spirit has given the Scriptures to the world by a process of gradual evolution and that this process did not guarantee inerrancy in things not essential to the main purpose of Scripture. (Strong.)

The Theory of Subject Inspiration.—This holds that the subject-matter, or the material, used by the holy writers alone was inspired by God, the entire choice of form and words resting with the human authors. This is the theory which at the present time is exerting the widest influence with men who still profess to believe in the inspiration of the Bible.

The Theory of Partial, or Limited, Inspiration.—This holds that only certain parts of the Bible, such as the New Testament alone or the Old Testament alone or in part, were given by inspiration or that only the actual doctrinal or prophetic sections of the Bible are the product of inspiration, while the other parts are subject to human error.

The Theory of Progressive Revelation.—This holds that there was an evolution in the revelation, not merely a development in clearness and comprehensiveness, culminating in the Christian religion. There is much hazy thinking and writing along the lines of this theory, even among men who profess to be orthodox.

The Theory of a Wider Conception of Inspiration.—This is in reality only a variety of the illumination theory and might be called the theory of intensification; for it holds that inspiration includes the general influence of God upon all the faculties of the holy writers as they were employed in producing the Holy Scriptures, the final result being still

subject to error except in the parts pertaining to faith and doctrine. (Goebel.)

We note that there is a degree of overlapping between some of the theories here presented and briefly analyzed; but the list will serve for a basic analysis of views held by writers to whom reference has been made. The list could be very materially extended if we should want to enter upon the more subtle distinctions made by the various writers. We might also call attention to the subjective position taken by certain theologians with regard to individual books of the Bible, a position which in most instances rests upon a false conception of inspiration.

If we should now want to summarize the theories which have so far been briefly reviewed in order to determine the issue which has become such a serious problem, even in the Church at large, we might state that, apart from the one extreme view on the right, as presented by the *Dictation Theory*, all other theories agree pretty well in the notion that inspiration consisted essentially in this, that there was a heightening, an intensification, of the mental and spiritual powers of the authors concerned, that they received divine guidance and direction, that the subject-matter was suggested or given to them, even by a progressive revelation, but that, after all, not all parts of the Bible were given by inspiration in the same divine way, that not all the information contained in its pages is a product of God's inbreathing, and, above all, that verbal inerrancy cannot be claimed for the Bible, since the writers, due to the limitations of memory, insufficient information, and inadequate scientific views, were subject to error, particularly in non-doctrinal matters.

Our next question is: How has the doctrine of inspiration fared in the various *Lutheran bodies in America*, especially since the great mergers of 1918 and 1930? *What is the attitude of the organizations concerned, not only in their official statements, but also in the utterances of their leading spokesmen?*

We take up first the position of the *United Lutheran Church in America*, since among its constituent synods are some of the oldest in America and because it was the result of the first of the recent mergers. For the sake of completeness, and in order to present the antecedents of the developments of the last quarter century in the most favorable light, we refer, first of all, to the "Statements Relative to the General Synod's Doctrinal Basis," adopted by the former General Synod in 1909, in response to the General Council's theses calling attention to certain ambiguities

in the General Synod's position. The resolution with which we are concerned reads: —

"WHEREAS, The phrase 'The Word of God is *contained* in the canonical Scriptures of the Old and New Testaments' occurs in our formula of confessional subscription; and

"WHEREAS, When our fathers framed this language, the theological distinction between the two statements 'The Bible *is* the Word of God,' and 'The Bible *contains* the Word of God' had not yet been made, or at least was not yet in vogue, and therefore there could have been no intention on their part of committing the General Synod to lax or heretical views of the inspiration of the Sacred Scriptures, but, on the contrary, a sincere desire to plant her firmly on the true doctrine of Biblical inspiration; and

"WHEREAS, The General Synod has ever occupied the same position with reference to the true and complete inspiration of the canonical Scriptures; therefore

✓ "Resolved, That we herewith declare our adherence to the statement 'The Bible *is* the Word of God' and reject the error implied in the statement 'The Bible *contains* the Word of God.'" (*Proceedings* of 1909, 602ff.)

With this declaration agrees Section 1 of the "Doctrinal Standards" of the United Lutheran Church in America, which states: —

"The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practise, according to which all doctrines and teachers are to be judged." (Neve, *History of the Lutheran Church in America*. Third, revised edition, page 347.)

We quote also from the Washington "Declaration of Principles" of the United Lutheran Church in America, as adopted in October, 1920: —

"III. That, holding the following doctrines and principles, derived from the Holy Scriptures, to be fundamental to the Christian message, we propose them as a positive basis of practical cooperation among the Protestant churches. To avoid all possible misunderstandings or misconstructions of these statements, we declare that we do not regard them as a summary of Lutheran doctrine or as an addition to, a substitute for, or a modification of, the Confessions of our Church; nor do we propose them as an adequate union of the churches, but merely as a criterion by which it may be possible for us to determine our attitude toward proposed movements of cooperation. . . . 5. The authority of the prophetic and apostolic

Scriptures of the Old and New Testaments as the only rule and standard by which all doctrines and teachers are to be judged."

Without discussing the question as to the adequacy of the last declaration in view of the situation in the various churches of America concerning verbal inspiration and the inerrancy of the Holy Scriptures, we shall proceed to quote from the writings of some of the foremost theologians of the United Lutheran Church, some of whom must certainly be regarded as spokesmen of, and possibly even for, the body to which they belong.

In full keeping with the official confession of the United Lutheran Church we find the expositions of *Keyser* in his book *Contending for the Faith*, whole chapters of which are devoted to the refutation of attacks on the Bible and its trustworthiness. One of the short declarations of the author is found in chapter I, where he states: "Our sincere conviction is that the orthodox faith, the faith that accepts the plenary inspiration of the canonical Scriptures, is the faith that can best be vindicated at the bar of reason and that is based upon a sound, assuring, and enduring religious experience; that it is easier by far to uphold this view by the rational process than to uphold a kind of *quasi*, half-and-half, pliant, fluid, and compromising theology." (P. 18.) A similar unequivocal definition is found in *Little*, in the chapter on "Inspiration of Scriptures" in the volume *Disputed Doctrines*: "Inspiration is the activity of the Holy Spirit by which He put into the hearts and minds of chosen men the impulse to write and so controlled and directed them that they produced in a real and verbal sense a correct and inerrant record of God's revelation to men." (P. 19.) In further explanation of this definition the author states, among other things: "If the inspiration of the writers was of such a nature that the Holy Spirit merely suggested to them vague thoughts, which they put into words as best they could, we would always be in doubt as to whether they were successful in finding the right words with which to clothe their inspired thought. The very suggestion of a thought or an idea implies some form or words,—not by dictation, which separates thoughts and words, but by verbal dynamic inspiration, which unites them. Words are but the vehicles of thoughts, the means through which thoughts find expression. . . . It is absurd to say that a man whose thoughts are controlled is free, while he whose words are controlled is enslaved." (*Ibid.*)

Unfortunately for the cause of orthodox Christianity, statements by other spokesmen of the United Lutheran Church on the opposite side are far more numerous and come from many different quarters of the body. One who knows the uncompromising stand of C. P. Krauth and others concerning the truth of Scriptures cannot but feel a deep sadness at the

following expression by *H. E. Jacobs*: "If the verbal theory of inspiration mean that every word and letter are inspired, so that the writer was purely passive and performed a merely mechanical office, as the 'pen of the Holy Ghost,' this, we hold, is an assumption for which we have no warrant." (Quoted in Pieper, *Christl. Dogmatik*, I, 222.)

The position of *Charles M. Jacobs* is shown, among others, in a chapter furnished by him on "The Authority of Holy Scripture in the Early Church" in *Theological Studies*, dedicated to Henry Eyster Jacobs on the occasion of his eightieth birthday. He declares: "It was thus, then, that the New Testament writers thought of the transmission of truth. It came from God, through the Old Testament, through Jesus, and through the disciples of Jesus who had received 'the gift.' Whatever 'theory of inspiration' there may have been was applied only to the Old Testament; for, in the first place, there was no body of Christian writings which possessed unique authority, and, in the second place, 'inspiration' was a common thing." (P. 203.)

Even more outspoken is *J. A. W. Haas* in his book *What Ought I to Believe?* when he states: "The claims of a mechanically infallible Bible, verbally perfect, do not hold in the light of the facts. What the theologian calls the Word of God, namely, the spiritual content of the Bible, is an authority of freedom." (P. 29 f. Cp. *Conc. Theol. Monthly*, I, 140.) The same opinion is set forth in a contribution by *J. A. W. Haas* in the symposium *What Is Lutheranism?* (edited by V. Ferm): "There must be a clear distinction kept in mind between the Word of God and the Bible. The Bible is the Word of God because it contains the Word of God. The prophets and apostles spoke the Word of God. What they spoke in its essential features, but not in its completeness, has been preserved in the record of revelation. The record is only the container and conveyer of the living truth." (P. 176.)

In the same volume we find a contribution by *A. R. Wentz*, which contains the following statement: "This revelation of God is on record for us in the Bible. Because the Bible tells us the thoughts of God toward men, it is called the Word of God. Because it was prepared under a special direction of God, so as to make its message dynamic for all ages, it is called the inspired Word of God. That Word is Christ." (P. 88.) In view of the importance of the doctrine of inspiration this statement is equivocal, to say the least.

Yet writers in the various official publications of the United Lutheran Church support such statements with great vehemence. *John Aberly*, writing in the *Lutheran Church Quarterly* (April, 1935, 115) on

the topic "The Bible—the Word of God," says: "With all its strong points in its loyalty to its theory of verbal inspiration that guarantees an infallible Bible and further its fidelity to the Confessions formulated in the sixteenth century, a reading of it makes one wonder whether it is a theology for men of our day. One need but point to its presentation of the doctrine of creation as being finished in six days of twenty-four hours each to see that it follows a view of Scripture that would make a good many who are loyal to the Scriptures unable to follow it."

The same stand is affirmed with even greater emphasis by *Harry F. Boughman* in "Preaching with Authority" in the same magazine (July, 1935, 255): "The Bible, it is affirmed, is not the Word of God in the sense of a verbal, mechanical, literal inspiration. And the generation to which our preaching is addressed asks for more than the claim of authority for a book, a claim which is considerably weakened by the controversies of those literalists who have constant recourse to the words 'infallible' and 'inerrant' and who affirm utterly untenable and most fallible theories of geology, astronomy, and millennial events because, say they, 'the Bible is an infallible Book.'"

Even in the book reviews of the *Lutheran Church Quarterly* the reviewers take every occasion to discredit the doctrine of verbal inspiration and the men who hold it. In speaking about a book that issued from the presses of Concordia Publishing House, *M. H. Valentine* states (January, 1935, 83 f.): "Naturally, therefore, the material is shaped into the form of the traditional presentation of the Missouri Synod's well-known doctrinal position. Underlying it is not only the generic Protestant doctrine of the Holy Scriptures as the only rule of faith and practise, but the Missouri doctrine of verbal inspiration. . . . Those who desire a restatement of Christian doctrines as they are presented by the Lutheran Confessions and early dogmaticians, as these in turn are explained and interpreted by accredited Missouri Synod teaching, will find this a convenient handbook. Those who are seeking a discussion of Christian doctrines in the light of the present-day knowledge and thinking, and the problems they have created for the theologian, will have to look elsewhere." Concerning another book from the presses of Concordia Publishing House, *C. T. Benze* says in a review in the same journal (July, 1935): "The standpoint is that of verbal inspiration to such an extent that the days of Genesis are treated as days of twenty-four hours each." Just how such remarks are to be understood seems to be indicated in some statements by *A. E. Deitz* in the same journal (April, 1935), when he writes: "And so, taking the Bible as we have it to-day and recognizing whatever doubt or uncertainty

there may be about any of its statements, we may liken the teaching of the Bible to a large circle at the center of which we place Christ and the cross, since the Bible is primarily the book of redemption through Christ. Then, around that center, there is a large region of certainty which includes all the great teachings of the Bible about religion and morality. Out at the circumference we may place these unessential matters about which for any reason there may be some doubt, such as historical inaccuracies, numerical errors, etc." If we understand these words correctly, the author is speaking, not of the relative importance of the various parts of the Bible as to our faith and life, but of degrees of inspiration and of errors in a part of the Bible record.

That the idea of *verbal* inspiration is repugnant at least to some men in the United Lutheran Church appears also from a review on Lenski's *Commentary on Revelation*, concerning which *E. E. Flack* states in the *Lutheran Church Quarterly* (October, 1935, 417): "Many men even in Dr. Lenski's own branch of the Church will find themselves unable to share his view of inspiration by dictation as set forth in such statements as the following: 'Jesus dictates the letters; John takes the dictation and writes at once as the dictation proceeds' (p. 83); 'The idea that John composes these seven letters should occur to no mind' (p. 92); 'Despite those who tabu the word, the Lord here *dictates* these seven letters to John, and that in the literal sense' (p. 93). Is not the inspiration of Scripture too high and holy a reality to be defined in terms of stenography? Does one exalt the Word of God by dehumanizing it? The appearance of this commentary with its unsatisfactory assumption suggests once more that Lutheranism in America stands in peculiar need of a thorough, historical, and creative study of her doctrine of revelation and inspiration. And it may be confidently asserted that the achievement of closer unity among Lutherans in this country, and indeed throughout the world, will require, for one essential, a higher view of Scripture than is represented by the theory of inspiration by dictation."

However, not only the theological journal of the United Lutheran Church makes such statements, but also the weekly magazine for the Church in general, the *Lutheran*. We read (1935, p. 355): "The idea of verbal inspiration and the practise of literal interpretation may destroy the reality of the Bible's message." Dr. T. A. Kantonen of Hamma Divinity School remarks (Vol. XXVIII, No. 13, p. 8): "But let it also be said in all seriousness that Lutheran exegesis will be seriously handicapped unless it abandons once and for all the unpsychological and mechanical theories of inspiration and unhistorical views of verbal inerrancy which the

application of scientific and historical methods to the study of the Bible has rendered obsolete." And even in the section of the paper which is devoted to the young people *Dr. Amos J. Traver* writes (Vol. XXVIII, No. 17, p. 21): "Why is the Bible God's Word? . . . By its very nature inspiration is spiritual. There can be nothing mechanical about it. God did not dictate to the writers of the Bible as to a stenographer. The fact of their inspiration we accept. The method by which they were inspired we leave in the realm of mystery. . . . Much of the difficulty men have with the inspiration of the Bible is due to an attempt to broaden the scope of inspiration to cover all fields of human knowledge. Inspiration includes only the knowledge essential for knowing God and His plan for man. It would seem absurd to turn to the Bible for knowledge of electricity, or biology, or chemistry, or any of the sciences. In this field of human knowledge men can discover truth by searching after it; inspiration of the kind necessary for the knowledge of God is not necessary for scientific knowledge. All together, each writer adding his own peculiar vision and skill, the writers of the Bible give us a saving knowledge of God's grace."

We might add here many further statements by prominent men and teachers of the United Lutheran Church, such as Mellenbruch, Stump, and particularly Alleman, but the material given above will serve as a cross-section of the views on inspiration held in the midst of their church-body at this time, at least by spokesmen of this type. But by way of transition to our next section we record the view of inspiration held by *V. Ferm*, in the book edited by him, entitled *What Is Lutheranism?* He writes: "A literally infallible Bible, an assumption implied throughout the Lutheran Symbols, verbally inspired, is a view that has passed by the board for good. The authority of the sacred writings is no longer found in 'the letter' and sustained by some artificial theory of divine inspiration, but in the appeal of its spiritual content. . . . The term 'Word of God' should be used with discrimination. It is no longer tenable to use it as a synonym for the entire Bible, in spite of the Reformers. The term is a reverent one and should be applied only when it can be done with the utmost reverence. To us the 'Word of God' is the validly spiritual content which rises unmistakably in Scriptural utterances and in the pronouncement of Christlike seers." (Pp. 279. 294.) This quotation is interesting inasmuch as it gives the Lutheran Confessions and the Reformers credit for standing upon the foundation of the verbal inspiration of the Bible.

We turn now to a third group among Lutheran bodies in America, the American Lutheran Church, whose stronghold, like that of the Missouri Synod, is in the Middle West. It will be of value in this connection to

refer to certain resolutions and statements which shaped the confessional complexion of the American Lutheran Church. The former Ohio Synod very emphatically stated its position with regard to the doctrine of inspiration in its resolution of 1926: "The Synod accepts all the canonical books of the Old and New Testaments as the inspired and inerrant Word of God and the only source, norm, and guide of faith and life," even opposing the change suggested during the proceedings which read: "The Synod accepts all the canonical books of the Old and New Testaments as the inspired Word of God and the inerrant and only source, norm, and guide of faith and life," since this would have cast some doubt upon the full inerrancy of the Bible *a priori*. (*Report* of 1926, 246 ff.) This was in agreement with the Minneapolis Theses of 1925, as drawn up by representatives of the Iowa, Ohio, and Buffalo synods, and the Norwegian Lutheran Church of America, which stated: "The synods signatory to these Articles of Agreement accept without exception all the canonical books of the Old and the New Testament, as a whole and in all their parts, as the divinely inspired, revealed, and inerrant Word of God and submit to this as the only infallible authority in all matters of faith and life." (*Theol. Monthly*, VII, 112.) The confession of inerrancy was placed in the appendix of the Constitution of the American Lutheran Church, while the constitution proper has the reading: "The Synod accepts all the canonical books of the Old and New Testaments as the inspired Word of God and the inerrant and only source, norm, and guide of faith and life." In the *Report* of the Ohio Synod of 1928 the statement is made: "We are glad to find that the declarations of the honorable Iowa Synod concerning its attitude toward the Scriptures, as adopted in its convention at Waverly, correctly express our position on the inspiration and the inerrancy of the Holy Scriptures." It appears that meanwhile the assurance had been given that the Iowa Synod merely wanted to have the distinction between original manuscripts and later copies indicated, but demanded no distinction between doctrinal and non-doctrinal material.*

That the Ohio Synod, before the amalgamation of 1930, was consistent in its attitude of defending the infallibility and inerrancy of the Bible is evident from the *Report* of 1924, where the following statement appears: "a. Doctrinal Resolution: 'The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all teaching and practise, and it sees in the Lutheran Confessions, especially in the unaltered Augsburg

* Cp. *Conc. Theol. Monthly*, III, 838 ff.

Confession and Luther's Small Catechism, a pure exposition of the Word of God.' — Your delegates had already endeavored in committee to formulate this resolution in such a way that it should contain the plain statement that the Holy Scripture in all its parts is God's Word inspired by the Holy Ghost, but they did not succeed. Nevertheless we voted for this resolution for two reasons, *i. e.*, 1) because as far as it goes, it certainly also expresses the position of our synod, and 2) because we cannot charge any one with an implied or expressed denial of the inspiration of the Scriptures. If the resolution had implied such a denial, we could and would not have voted for it."

In agreement with this position are the statements of Dr. Reu at the Lutheran World Convention in Eisenach (August 19—26, 1923): "The third point which I would stress to-day is our attitude toward Scripture, as this is expressly stated in the Confessions of our Church and as it is presupposed by the way Scripture is employed in the Confessions. In the introduction to the Formula of Concord stands the great word that the Holy Scriptures are the pure fountain of Israel, that we have in them the purest sources, *purissimi et limpidissimi fontes*, of divine saving truth. If Scripture is the source and therefore the norm and standard of the saving truth, then it is presupposed that it has originated under a peculiar influence of God. The fact of inspiration therefore belongs to the Confessions, which must be the foundation of the truly Lutheran Church. . . . I may appear to be old-fashioned if I adhere to the threefold basis of inspiration: the *impulsus ad scribendum*, the *suggestio rerum*, and the *suggestio verborum* (the impulse to write, the suggestion of the facts and of the words). . . . The Holy Scriptures are *for me in their totality* the authoritative, sufficient, absolutely dependable, sure, and vital presentation of the revelation of God once given for our salvation as they were formed through a peculiar operation of the Holy Spirit upon the writers. And this fact, I repeat it, belongs to the content of the Confessions, which are the foundation of the true Lutheran Church. It is in my opinion the duty of the Lutheran Church in particular inwardly to master this fact and to make it help to clear the thought of our time." (*The Lutheran World Convention of Eisenach*, 89.)

The same thoughts are emphatically voiced by Dr. Hein in an address at the Second Lutheran World Convention in Copenhagen, in 1929: "Whenever . . . the Word of God speaks, the Lutheran Church demands a full, complete, unconditional, and whole-hearted acceptance. She protests against any and all authority of the human reason in the premises. She denies to human reason the right to sit in judgment upon the Scriptures,

to distinguish between essentials and non-essentials, and to determine what shall be accepted and rejected. Scripture transcends reason. Reason must bow in submission to the authority of Christ, for neither itself, nor science, nor the so-called religious experience, nor ecclesiastical group-consciousness ever dare set themselves up as tribunals qualified to pass judgment upon the teachings of Scripture in regard to their credibility and truth. No, faith in the whole of Scripture is the postulate of Lutheran Christianity.—Correlated to this use of Scripture is another. To the Lutheran Church the Word is also the sole norm and rule by which all teachers and teachings must be judged. At all times great multitudes of false prophets have gone forth into the world, and many are standing within the walls of the Church to-day. In judging these deceptive spirits and their objectives, the Lutheran Church does not proceed from the standpoint of church government or church politics; nor is opportunism allowed to dictate her policy. She tests teachers and their doctrines by Holy Scripture as sole criterion. Whatever harmonizes with the Word of God is to the Lutheran Church truth; and the Lutheran Church will accept, confess, and defend it. On the other hand, whatever does not agree with Scripture is false; nor would the Lutheran Church stoop to attempts at a conciliation between truth and error or at effecting compromises, since a situation would thereby be created in which truth and error would possess parity and equal authority. Not sophistication, nor carnal zeal, but zeal for truth and love for souls is the secret of this attitude. He does not know the Lutheran Church who accuses her of supercilious criticism and uncharitable judgment. Hers is the spirit of Luther; and whenever the truth is at stake, she will confess with the great Reformer: 'Here I stand; I cannot do otherwise; God help me!' Lutheranism is the sworn enemy of all that is contrary to Biblical truth. The Scriptures are decisive. The only source of faith and life, they are for that reason the only norm and supreme authority.—But why this attitude toward the Scriptures? Because to the Lutheran Church the Bible as a whole as well as in all its parts is the pure and infallible Word of God, for the reason that the Holy Spirit has inspired it. The Lutheran Church does not distinguish between Scripture and the Word of God. She knows the Holy Spirit as the Author of the Bible. The prophets, evangelists, and apostles were organs taken into service by the Holy Spirit in the formulation of the Scriptures. What they wrote has the Holy Spirit for Author in point of both form and content. Although the mode of inspiration is not revealed in Scripture and hence is a mystery beyond the range of reason and theological science, the Lutheran Church nevertheless accepts the miracle of inspira-

tion on the strength of the testimony of Scripture itself and regards whatever Scripture says as the infallible Word of God whether it refers to things pertaining to salvation or to matters of other import. That was the position of Luther and also of the fathers who formulated the Lutheran Confessions. That no special article was devoted to the doctrine of the inspiration and inerrancy of the Scriptures in the Confessions is explained by the fact that these were not controverted questions. The Confessions take both the inspiration and the inerrancy of the Scriptures for granted." ("The Distinctive Contribution of Lutheranism to Christendom," in *The Second Lutheran World Convention*, 1929, 73 f.)

To this clear and ringing testimony we gladly add a few more statements of the same kind from spokesmen in the American Lutheran Church. The *Kirchenblatt* of September, 1932, states: "Herewith we come to the real mystery of the Bible, namely, to the mystery of its origin: we mean to its inspiration. . . . Here it is true that God spoke through these men and that they, so long as they were inspired, spoke only God's Word, free from all error and all darkening." The *Pastor's Monthly* of September, 1932, says, in an article on "The Divine Inspiration of the Holy Scriptures": "If there is no verbal inspiration, then we can never be sure that we have God's revelation. . . . Neither the matter nor the form of God's revelation is of human origin. God made use of human beings and of human language to give us a divine revelation, a revelation which as to form as well as substance is above human frailty. In a most eminent sense God is the Author of the Holy Scriptures." In an article with the caption "Verbal Inspiration" by John Olinger Lang, in the *Pastor's Monthly* for May, 1935, we find statements as follows: "There is no doctrine of inspiration except the verbal. . . . If there are any misgivings concerning the doctrine of verbal inspiration in certain quarters of the United Lutheran Church, or if the opinion prevails that it is a mere 'Missouri doctrine,' surely this is a serious matter and a great hindrance toward closer fellowship. This point surely must be included in the things to be 'ironed out' before we of the American Lutheran Church or the American Lutheran Conference can with a clear conscience declare pulpit- and altar-fellowship, because the Lutheran, Christian, and Biblical doctrine of the Scriptures is the doctrine of verbal inspiration." (*Cp. Conc. Theol. Monthly*, 1935, 538.)

We add here also a few sentences from a book review written by Dr. Reu in which he criticizes the book by Herbert C. Alleman, *The Old Testament*: "At the beginning of this review, which has grown rather long, it has already been stated that both books, therefore also the Old Testa-

ment section, were prepared and published 'under the auspices of the Parish and Church-School Board of the United Lutheran Church.' In the Introduction which prefaces the book this official board professes concerning the Old Testament section that it is a 'text of real merit. It should prove valuable not only to persons taking formal courses, but also to others who desire a better understanding of the background, content, message, and mission of the Old Testament.' With this statement the conception of the Old Testament as set forth in this book is recognized as one having the official sanction, as one possible and acknowledged within the United Lutheran Church. How this board will explain its position to the other seminaries within its own Church that do not share this conception, but in part condemn it energetically, and to the wide circle of pastors and laymen who likewise will never sanction it, is not my business. But I fear that with the publication of this work and with its approbation and recommendation by the official board the door to mutual acknowledgment is closed for other Lutheran church-bodies at the very moment when it seemed to open." (*Kirchl. Zeitschrift*, June, 1935, 382 f.)

In spite of these favorable factors, however, one cannot altogether suppress a feeling of uneasiness and misgivings in view of other statements which have appeared within the American Lutheran Church and which, as we hope, do not indicate any uncertainty or laxity with regard to the doctrine of the verbal inspiration of the Bible. In the *Kirchliche Zeitschrift* of August, 1926, there appeared a discussion concerning the peculiarity of the Lutheran Church in America and its theology, in which the author also treats of the attitude toward the Holy Scriptures. We read: "The matter concerns the question about the inerrancy of Holy Scripture in those things which do not pertain to the truth of salvation, to Christian faith and life. There the one group seems to emphasize that the inerrancy of Scripture concerns only all those points which pertain to the truth of salvation, and therefore to regard the errancy of Scripture in the other things as a possibility or even as a probability. To the second group, on the other hand, the complete inerrancy of the Scripture is certain *a priori*, so that they are not willing to enter into church-fellowship with those who in these secondary (*untergeordneten*) things here and there reckon with the errancy of Scripture or allege it in this or that individual case. The third group, on their part, rejects it as wrong and dangerous to postulate a theory that reckons with the fallibility of the Scripture; to these men themselves the absolute inerrancy, whether in the present form of the Scripture, or whether at least in the original documents, is certain; but they do not desire to sever church-fellowship with some one else who

evidently acknowledges God's infallible Word in each and every statement of Scripture, direct or indirect, concerning faith and life and in a self-evident manner bows to such statements, because in an individual case in the domain of things which beyond question do not belong to the salvation he reckons with the errancy of the Scriptures." (P. 705.)

A similar difficult passage is contained in the synodical report of the former Iowa Synod (1928, p. 183): "From the plenary inspiration of the Bible we draw the conclusion as to its complete inerrancy. At the same time it is settled among us and must remain so that we prescribe to no one the dogmatic way by which he may attain to the faith in the complete inerrancy of the Bible. . . . This is a conclusion of faith, which we reach by our conviction of the plenary inspiration of the Bible. . . . Thus the question, in the final analysis, would become an exegetical question. It would culminate in the query: Does the Word of God demand for itself complete inerrancy in all so-called minor matters?"

The same thoughts seem to underlie the argument in an article by Dr. M. Reu in the *Kirchliche Zeitschrift* (October, 1935, 591) on the topic "*Der synkretistische Streit und die Hochorthodoxie*": "Hand in hand with this deficiency in emphasizing the central points of doctrine there is another deficiency: all truths are arrayed, as it were, on the same level, just as though, in the Biblical doctrine, there were no difference between central and peripheral points. That the saints of the Old Testament were acquainted with the divine-human character of the Messiah and that they clung to this in faith is confessed with the same energy, and the opposing view is rejected with the same zeal, as the work of redemption through the God-man in the fulness of time is confessed and the doctrine opposed to it is condemned." If these remarks refer to the difference made in doctrinal theology between fundamental and non-fundamental doctrines, it is fully acceptable; if it presupposes different levels in the inspiration of the Bible, it is not tenable.

The issue with regard to the doctrine of inspiration in the Lutheran Church of America can be given, then, as follows: While the United Lutheran Church, in its antecedents and in its doctrinal paragraph, holds the correct position, this has practically been nullified by numerous public statements of its leading spokesmen, at least to the extent of their disavowing the equality of inspiration for all parts of the Bible and repudiating the inerrancy of the Word of God in non-doctrinal matters. The American Lutheran Church by and large, on the other hand, not only in its official doctrinal position, but also in other expressions of its spokesmen, has declared its adherence to the doctrine of the verbal inspiration and to the inerrancy of the Holy Scriptures.

II.

LET THE BIBLE SPEAK FOR ITSELF!

The issue confronting us, as we have seen, is this: Are we to accept and hold the doctrine of *plenary inspiration*, that is, that the entire *corpus* of Holy Writ, all its parts and its entire content, were given by inspiration of God? And shall we hold, in the same way, to the doctrine of *verbal inspiration*, that is, that every word of the Holy Scriptures, specifically in the original documents, was inspired by God?

In our endeavor to answer these questions, we turn, first of all, to the Bible itself, since the defendant ought to be given the privilege of testifying in his own behalf.

Our first task is to examine the *loci classici*, the passages in which the Bible defines the concept *inspiration*. Turning to the Old Testament, we have the passage *Ps. 45, 2* (literally): *Moved is my heart with a good word; speaking am I my works [productions, poemata] to a King; my tongue the pen of a fast [skilful] writer*. According to these words the psalmist finds himself in a condition in which his heart is boiling up or over, so that the flow of his speech is like that of a stream from a fountain. It is a good word that is produced in this state of his heart and mind, most excellent both in structure and content. He possesses the sublime consciousness that his poem is intended for a King. These conditions are due to the fact that his tongue is a pen, an instrument in the power of another, a fast and skilful writer, so that it glides along without obstruction, offering the message that is given to it by Him who is the real Author of his poem. — Several conclusions are brought to our attention here. The impulse, or excitation, to write this psalm came to the human writer from without. While he was composing his poem, he was aware of the fact that he was speaking his verses to a King. And though he was doing the writing and producing the poem, his tongue was a pen (ִּי), an instrument of one who Himself is a skilful writer. Thus the chief features of inspiration are briefly set forth: the impulse to write, the consciousness of being inspired in his writing, and the fact that he was the instrument of one greater than himself in setting down his words.

We next consider a passage from the last words of David, namely, *2 Sam. 23, 1—3*, where the text reads (literally): *And these are the last words of David: (Divine) saying of David, the son of Jesse, and (divine) saying of the man who is raised up, of the anointed one of the God of Jacob and the one who has pleasure (is pleasant) in the songs of Israel*.

The Spirit of Jehovah has spoken into me, and His speech upon my tongue. Spoken has the God of Israel. These words form the introduction to the last majestic declaration of the great psalmist. There is a strong resemblance between this passage and Num. 24, 15, 16. The word **דַּבַּר** refers to an oracular saying; it is the typical designation of a revelation imparted by supernatural agency. David did not speak these words by chance, they were not the mere product of his literary skill and ability, but he expressed himself as a prophet of Jehovah. Therefore the words of David, specifically those here recorded, are declared to be prophetic in the most singular and peculiar sense, resting upon the transmitting of the Spirit's word to David's tongue. God had not only raised David to the position of the anointed king of His people, but had also graciously deigned to have him compose charming songs in praise of His glory and grace. The term **דַּבַּר** is now explained by the statement that the Spirit of Jehovah had spoken into him, and His word was in David's tongue. What the sweet singer of Israel said he had not produced by and in himself, but he owed it to the Spirit of God, who spoke through him. His song represented the expression of the divinely given word in human tongue or speech. The prophetic declaration is preceded by the immediate divine imparting. David was fully aware of the fact that he was the organ, or instrument, of the Holy Spirit. With emphasis he declares his song to be a word of the Holy Ghost. — In this instance also we have some very definite factors with reference to inspiration. David was not an unconscious, merely mechanical tool of the Holy Ghost. It was his tongue that was speaking, that was shaping words of human speech with which he was familiar, which he used at other times also. But the impulse to say those particular things in human speech, to put them into a poem in praise of God, came from the Holy Ghost, so that the God of Israel spoke into him and through him. That is the significant feature of the process of inspiration.

Turning now to the New Testament, we select as the first significant passage 1 Cor. 2, 12 f., where the Apostle Paul writes (literally): *We, however, did not receive the spirit of the world, but the Spirit which is out of God, that we might know the things which are given to us by God (as gifts of grace), what also we speak, not in words bearing doctrine of man's wisdom, but in those bearing the doctrine of the Spirit, making comparison of spiritual things with spiritual.* The fundamental thought of this important passage really begins in v. 7, where the apostle says: "We speak the wisdom of God in a mystery," explaining that this mystery was hidden in the eternal wisdom of God, beyond the reach of human eye or ear, until it pleased God to make it known to and through the apostles, as the

writers of the New Covenant. Of the matters contained in this revelation the apostle says that the Spirit out of God was given to him and his fellow-apostles that they might know them. This revelation was a gift of God's grace. The apostle, however, did not keep this revelation for himself, but the very things which he so received he is also speaking, transmitting them to others, in his capacity of apostle and inspired teacher. What he speaks by revelation, therefore, is in a peculiar sense the revelation of the Spirit; the words which he uses in making known the truths revealed to him are those which have come to him from the Holy Spirit. He expressly states that he does not speak and teach in words bearing doctrine of man's wisdom, but in those bearing the doctrine of the Spirit, or: not in human-wisdom-taught words, but in Spirit-taught (words). It was for this reason that he added: making comparison of spiritual things with spiritual, or: combining spiritual things with spiritual, matching spiritual truth with spiritual expression in words, so that the apostolic utterance in his teaching was in full correspondence with the thought revealed to him. — To summarize this passage, we may say that Paul declares the secret of the revelation made to him, which enabled him to teach this mystery to his readers. What he had received by revelation, what God had made known to him of the mystery which had been hidden in the counsels of God, the apostle taught in such a way as to employ no words taught by human wisdom, but only such words as bore the wisdom of the Spirit. And the apostle's statement is so general that it cannot be restricted to the immediate context, but must be understood of all his apostolic teaching, whenever he made known the things which had been revealed to him. Findlay remarks in the *Expositor's Greek Testament*: "Paul affirms that his words in matters of revelation as well as thoughts were taught him by the Spirit; he claims, in some sense, verbal inspiration. In an honest mind thought and language are one, and whatever determines the former must mold the latter." We shall have occasion to refer to this passage again.

Our next passage is *1 Pet. 1, 10, 11*, where the apostle writes (literally): *Concerning which salvation the prophets, who prophesied regarding the grace intended for you, earnestly sought and diligently scrutinized, ransacking what things or what kind of time the Spirit of Christ who was in them indicated when He witnessed in advance of the sufferings which would come to Christ and the manifestations of glory after them, to whom it was revealed.* The apostle is speaking of the salvation which was intended for his readers, which they were to receive. Concerning the revelation of this salvation he makes the amazing remark that the prophets of

old, the very men who uttered the prophecies concerning the grace of God intended for the present readers of this epistle, were obliged to study their own writings. Peter employs strong words, composite verbs. He states that the prophets sought earnestly (ἐξεζητήσαν), that they ransacked thoroughly (ἐξηραύνησαν), what they themselves had written concerning this salvation and the grace intended for the believers of the New Covenant. The apostle repeats that the prophets of old ransacked the statements which the Spirit of Christ indicated or made known to them. They tried to understand the entire subject-matter as well as the significant features of the time when these marvelous happenings would occur, specifically the sufferings of Christ and His elevation to glory.—This text teaches a number of facts concerning inspiration. The prophets proclaimed the divine revelation, what God made known to them concerning the salvation of men, regarding the unmerited favor of God intended for them. But while they spoke and wrote, they were the instruments of the Spirit of Christ to such an extent that they were obliged to search and ransack most diligently and thoroughly what they had written, both as to the subject-matter and as to the time when these amazing prophecies made through them would come to pass. They were conscious of the fact that they were being used as the Spirit's organs and tools; they put down the words of the divine revelation. But these things were so far above their intelligence and human understanding that they must needs search through, and diligently study, their own writings. It follows therefore, and with the greatest emphasis, that the Spirit of Christ, the Holy Spirit, spoke the very things which are now available in the books of the prophets. The text as it reads permits no other interpretation than this, that the Spirit of Christ transmitted to the prophes all the words which they wrote down, and in and with the words the thoughts which they were to express. We note also that the searching and ransacking presupposes documents. The activity to which Peter refers did not consist in a mere meditation on things which they had said in a condition of ecstasy, but in a systematic study of the writings which they produced at the impulse of the Spirit. They were actuated by a desire for salvation, an eagerness to understand the manner and the time of the Messiah's suffering and glorification.

Another passage from the pen of the Apostle Peter is that in 2 Pet. 1, 21 (literally): *For not by the will of a man was prophecy once brought out, but moved by the Holy Spirit spoke the men of God.* In v. 20 the apostle had stated that no prophecy of Scripture was made, or produced, by private interpretation, so that the latter would be dependent upon mere human ideas. The will of man, of any man in fact, had nothing to do

with the bringing out, or producing, of any prophecy. Rather, the men of or from God, those commissioned by Him, spoke because they were moved by the Holy Spirit. The Spirit impelled them to speak; they were His agents in making known in their prophecies what He wanted men to know. Again, the human element is not suppressed; the prophets are not reduced to the position of animated typewriters. What they were impelled to write they expressed in words of human speech. But only as they were moved, only because they were impelled, did they put down their prophecies. So the Holy Spirit is clearly the Source of prophetic inspiration, and the writings of the prophets have Him as their real Author.

Our next passage is that which has always been regarded as the bulwark of the doctrine of inspiration, namely, 2 Tim. 3, 15—17, the one which has, in fact, given us the term *theopneustia*, or inspiration. The verses read (literally): *And that from babehood thou knowest the Sacred Writings, which have the power to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture (is) God-breathed and is valuable for teaching, for reproof, for correction (setting straight again), for training in righteousness, that perfect may be a man of God, to every good work fully prepared.* In this passage the following points are pertinent to our present discussion. The apostle urges his disciple to continue in those things which he had learned and of which he had received definite assurance (ἐπιστώθης). Thereupon he immediately refers to the Sacred Writings (ἱερὰ γράμματα), which he clearly identifies with Scripture (γραφή). Our prime interest is not the purpose of Holy Writ, but the fact of its inspiration, which, of course, naturally results in the wonderful consequences enumerated by the apostle, not only in making a person, any man of God, wise unto salvation by teaching the redemption wrought by Christ, but also in training him toward that perfection which makes a Christian fully prepared for every good work. But the statement on which everything hinges is: *πᾶσα γραφή θεόπνευστος*, every, all Scripture God-breathed. It is clear that the term Scripture, γραφή, is not an uncertain quantity, but applies with absolute definiteness to the corpus of the Holy Writings which were a fixed unit according to the conception of every person acquainted with the Jewish religion, namely, the unit of the Old Testament canon. The *πᾶσα*, like in Matt. 3, 15 and Col. 4, 12, has no distributive connotation (whatever may be called Scripture), but is inclusive in character (all Scripture, the whole of Scripture, all that is included in the term). And the verbal adjective *θεόπνευστος*, like all similar words in -τος, cannot have an active, but has a passive connotation, "a kind of participle of the passive," as Curtis states in his grammar.

Ἐκ θεοδίδακτος, 1 Thess. 4, 9, "taught by God." The meaning of the adjective cannot be anything but *God-breathed*. Hence γραφή θεόπνευστος means "breathed, given, or inspired by God," *Scriptura divinitus inspirata*. The Scripture has been produced by the breath of the Holy Spirit, of the living God. "Scripture inspired by God, God-breathed, is the expression coined by the Spirit of God. And the matter concerns writings, the production of the Holy Spirit intended for future generations, for men of all times. God wanted to present His eternal thoughts, the wholesome and saving truth, to the world in inspired writings, in a form fashioned by Himself, in a form and appearance which would adequately reproduce the divine content. . . . Scripture is inspired by God. God breathed the Scripture, had it proceed out of Himself like breath, breathed it into the men who wrote it, transmitted it to their minds. This God-breathing is the characteristic, the specific activity of the Spirit of God. God, the Spirit of God, breathed at, breathed into the prophets and apostles, what they were to write. The Holy Scripture consists of words. . . . If we do not accept verbal inspiration, then it is senseless, nonsensical, to speak of an inspiration of the Bible. The inspiration of the Bible as such is verbal inspiration and plenary inspiration." (Stoeckhardt, in *Lehre und Wehre*, XXXVIII, 289 *passim*.)

The last passage that we shall examine in detail is 1 John 1, 3, 4, which reads (literally): *What we have seen and have heard we declare also to you that you also may have fellowship with us. And the fellowship, namely ours, is with the Father and with His Son Jesus Christ. And these things we are writing on our part that our joy may be complete.* The chief points of consideration in this passage are those describing the manner in which the apostle performs his office as the ambassador and representative of the Lord. He states that he does not present his own wisdom, his own philosophy, but that he acts as a delegate, a messenger, in making known what he had seen, what he had heard, what had been imparted to him in the years of his wonderful intimacy with the Savior. This information, passed on to his readers, in itself possessed the power to bring others to the fellowship with the Father and the Son. The power of inspiration was not confined to the spoken message, but is inherent also in the written word of the apostle. In agreement with the promise of the Savior in John 17, 20, John asserts that communion with God and Christ is established through the word, or message, which he is proclaiming, also in his written communication.

Although many additional passages will be cited in the further treatment of our subject, a few more may be listed at this point. Ex. 24, 4, 7:

"And Moses wrote all the words of the Lord. . . . And he took the Book of the Covenant and read in the audience of the people; and they said, All that the Lord hath said will we do and be obedient." What Moses had written at the commandment of the Lord was received by the people as the Word of the Lord, and this Word was known as the Book of the Covenant. — Is. 8, 20: "To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them." The text and the context clearly indicate that this Word was a definite entity, a book known and acknowledged by the people as such. — Is. 34, 16: "Seek ye out of the Book of the Lord and read." This passage again plainly states that there was a specific book which was recognized as being given by God, and the tenor of the entire passage points to the Book of the Law of the Lord, together with other writings added by the men of God as these were acknowledged by the Church of the Old Testament. — Is. 59, 21: "My Spirit that is upon thee, and My words which I have put in thy mouth shall not depart out of thy mouth nor out of the mouth of thy seed nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Whether we assume that the prophet is here addressed or the spiritual Israel, as bearers of the Messianic promises, the fundamental idea of the inspiration clearly appears in the passage, and the reflection of this passage in the Letter to the Romans offers further corroboration of this fact. — Jer. 1, 9: "Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." Here the Lord distinctly and unmistakably says that, in commissioning the prophet Jeremiah to be His prophet, He put the very words which the prophet was to use in his message into his mouth, so that he was in fact the mouthpiece of Jehovah.

Turning again to the New Testament, we have evidences of the same truth in various books. 1 Cor. 14, 37: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." So Paul calls upon those who made the claim of possessing prophetic powers to bear testimony to the fact that he was writing by inspiration, that the things which he was putting down for their consideration were the very commandments of the Lord. Cp. 1 Cor. 11, 23; 15, 3. — 2 Cor. 13, 10: "Therefore I write these things being absent lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction." So Paul associates the power which the Lord has given him with the writing that he does in addressing the congregation at Corinth, being fully conscious of his divine commission. — Rom. 15, 18:

"For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed." The apostle states that he had brought many Gentiles to the faith by word and work, above all by his preaching, but then also by the example of his life and conduct, which substantiated his preaching. And all this was not done by his own reason and strength, by his own astuteness or wisdom, but in the power of the Spirit of God, of the Holy Spirit. He it was who gave the apostle wisdom and power in the process of inspiration. — 1 Pet. 1, 25: "But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." According to this statement Peter, in adapting the passage Is. 40, 8, asserts that the Gospel which he was preaching (and here also writing) was the Word of God. He was conscious of his being the instrument of God in making known the Word of Truth. — 2 Pet. 3, 2: "That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Savior." Peter demands obedience for his words, placing them on the same level with those of the prophets of old and asserting that he possessed this commission of the Lord.

In trying to understand the phenomenon of inspiration, it is necessary to refer also to such passages as name the Holy Ghost as the real Author of certain books of the Bible. In correcting the false position of the Sadducees, Jesus says, Matt. 22, 31: "As touching the resurrection of the dead, have ye not read that which was spoken unto you *by God*, saying, I am the God of Abraham," etc.? The reference is to Ex. 3, 6, where God speaks to Moses. But the Lord evidently has the Book in mind which was in use among the Jews and was being acknowledged as the Word of God, addressed to them all, throughout their generations. — In Mark 12, 36 Jesus says: "For David himself said *by the Holy Ghost*, The Lord said to my Lord, Sit Thou on My right hand," which clearly makes David an instrument of the Holy Spirit. — In Peter's address in Acts 1, 16 he states: "Men and brethren, this scripture must needs have been fulfilled, which *the Holy Ghost* by the mouth of David *spake* before concerning Judas," the reference evidently being to Ps. 41, 9, which is thus ascribed to the Holy Ghost as the actual Author. — In his address to the leaders of the Jews in Rome, Acts 28, 25, the Apostle Paul states: "Well *spake the Holy Ghost* by Esaias, the prophet, unto our fathers," the reference being to Is. 6, 9, the authorship of the Book of Isaiah thus being ascribed to the Holy Ghost. — In Heb. 3, 7 we read: "Wherefore, as *the Holy Ghost said*, To-day, if ye will hear His voice," the quotation being from Ps. 95, 7 ff. — In Heb. 9, 8 we are told with reference to the ceremonies of the

Feast of the Atonement: "*The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest while as the first Tabernacle was yet standing.*"—Heb. 10, 15 reads: "*Whereof the Holy Ghost also is a witness to us,*" the quotation following being from Jer. 31, 33. 34. And that God, specifically the Holy Ghost, was He who inspired also the authors of the New Testament, is indicated in such passages as 1 Cor. 2, 13, where Paul says: "*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth,*" and 1 Thess. 1, 5, where he writes: "*Our Gospel came not unto you in word only, but also in power and in the Holy Ghost,*" and 2 Pet. 1, 21, where Peter makes the assertion: "*Holy men of God spake as they were moved by the Holy Ghost.*" Cp. 1 Pet. 1, 12.

Further corroborative evidence under this heading of inspiration is found also in the passages in which the Messiah clearly speaks the prophecies concerning Himself and His work of salvation. Thus Ps. 22 clearly introduces the Son of God speaking through the mouth of David, and the same thing is true of Ps. 69. In the book of the prophet Isaiah such passages are especially numerous, as in chapters 58, 61, 62, and 65. Any one who reads these chapters and many others without preconceived notions and opinions cannot but come to the conclusion that the Lord is speaking in person, the human writer being merely His tool in putting down the revelation of His Word.

If we now extend our inquiry to include further corroborative material concerning the fact that inspiration means the transmission of the very words of God to the human writers of these revelations, proclamations, and communications, we find hundreds of passages which are prefaced or followed by remarks such as the following: "And God said," "And the Lord said," "And God spake," "The word of the Lord came unto," "The Angel of the Lord said," "Thus said the Lord," "And the Lord spake unto . . . , saying," "The Lord called," "Saith the Lord of hosts," "Thus saith the Lord of hosts," "Word of God," "Word of the Lord," "My words," "The word of the Lord by —," "Prophesied in the name of the Lord," "The word of the Lord came unto me," and many similar expressions.* It seems that the Lord purposely added to His general testimony concerning His Word as a whole the specific testimony of such passages, thereby affirming their truth and impressing upon all readers of the Bible the fact that every word throughout Holy Writ is a product of His own divine omniscience. Cp. John 19, 35—37.

* See the list in the appendix.

As most conservative theologians point out, it is necessary to refer also to the *prophecies* of Scripture, whose fulfilment is regarded as direct evidence of their inspiration. This test is proposed by the Bible itself, chiefly in opposing the claims of false prophets, but also in support of its own statements. There is a ringing challenge in Is. 41, 22, 23: "Let them bring forth and show us what shall happen; let them show the former things, what they be, that we may consider them and know the latter end of them, or declare us things for to come. Show the things that are to come hereafter that we may know that ye are gods." According to this statement the fulfilment of prophecy made in the name of the Lord is a criterion for judging the truth of His Word. The implication is that He has furnished adequate proof for the truth of His Word as given through the mouth of His prophet, while the false prophets were unable to produce evidence of this kind. The same argument is found in Is. 42, 9 ("Before they spring forth, I tell you of them"), 44, 7 ("And who, as I, shall call and shall declare it and set it in order for Me, since I appointed the ancient people? And the things that are coming and shall come let them show unto them"), 48, 5 ("I have even from the beginning declared it to thee; before it came to pass, I showed it thee"). Because the false prophets were unable to support their words with such evidence of prophecies made and fulfilled, they were exposed as not speaking under the inspiration of the Lord.

The Lord, on the other hand, pointed out that the prophecies which He made through the mouth of His prophets were fulfilled, thus offering evidence for His own omniscience as made known through His inspired Word. David calls out, after receiving the great Messianic promise: "Thou hast spoken also of Thy servant's house for a great while to come," 2 Sam. 7, 19. In Is. 45, 11 the Lord proposes the test: "Ask Me of things to come concerning My sons." In Is. 46, 11 He definitely states: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it"; and it is significant that this prophecy, as put down by the Lord's prophet, was just as literally fulfilled. The sum and substance of His claims is brought out in Is. 48, 3: "I have declared the former things from the beginning, and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass." It is distinctly stated that these prophecies went forth out of the Lord's mouth and were so put down by His prophet. Clearly, then, the prophet was the Lord's mouthpiece in making known these truths; in other words, the prophecies came to the prophet by inspiration. In using this argument, it is but necessary to refer to the many things which were foretold by the prophets, to be literally

fulfilled in history. This holds with regard to scores of individual cases concerning the fate of the various peoples and nations, Edom, and Moab, and Ammon, and the Philistines, and the Syrians, and the Assyrians, and the Babylonians, and the many others whom the Bible enumerates. It holds in particular with regard to the prophecies concerning the salvation through Jesus Christ, many of which were so literally fulfilled that one seems to be dealing with the account of eye-witnesses, as in Is. 53.

What is true of the prophecies is true also of the *miracles* recorded in the Bible in support of the truth of the statements made through the mouth of the inspired writers. The magicians of Pharaoh were fully aware of the force of this argument when they remarked to Pharaoh, after their failure to produce lice, as Moses had done: "This is the finger of God," Ex. 8, 19. The same point is made at the end of Mark's gospel: "And they [the apostles] went forth and preached everywhere, the Lord working with them and confirming the Word with signs following," Mark 16, 20. The Lord makes use of the same line of argument when He tells the Jews: "The works that I do in My Father's name, they bear witness of Me. . . . If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works," John 10, 25, 37, 38. Just as Moses was given the power to perform miracles when he was commissioned by God, in token of the fact that his message was that of the Lord Himself, so God bestowed the gift of working miracles on His ambassadors whenever it seemed necessary for Him so to do, in the interest of the truth which they were to proclaim in His name. The fact that the prophets and apostles were able to perform miracles of a most peculiar type, differing from the work of magicians, indicates clearly that they were the exponents of the truth of God, that they spoke as His agents and instruments.

To this evidence we may add also the various tags scattered throughout the Old Testament, indicating just *how the canon was established*, the evidence clearly showing that the Lord Himself caused His Word to be gathered and preserved. As early as the days of Moses the Lord caused him to write down the very words which He had spoken to him on Mount Sinai. Ex. 24, 3, 4: "And Moses came and told the people all the words of the Lord. . . . And Moses wrote all the words of the Lord." One of the last official acts of Moses is described in the following words: "And Moses wrote this Law and delivered it unto the priests, the sons of Levi. . . . And it came to pass, when Moses had made an end of writing the words of this Law until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this

Book of the Law and put it in the side of the Ark of the Covenant of the Lord, your God, that it may be there for a witness against thee," Deut. 31, 9. 24—26. It was clearly this collection of the law to which the Lord referred in giving Joshua his commission, when He said: "This Book of the Law shall not depart out of thy mouth," Josh. 1, 8. And in spite of all the theories of the negative critics it was most likely this very original Book of the Law which Hilkiyah, the priest, found in the days of Josiah, 2 Kings 22, 8; 2 Chron. 34, 14 ff.

It is a well-known fact that the five books of the Psalter were collected in the course of time, the Lord evidently directing the choice of the sacred songs which were written under His inspiration, to be kept in the sacred volume of His Book. The full significance of this fact appears in the very name by which this volume was designated in later times, as a fixed unit known and quoted as such even by Jesus. The five books of the Psalter are clearly indicated as such in Ps. 41, 14; 72, 19. 20; 89, 53; 106, 48; 150, 6. In this collection Ps. 72, 20 is particularly interesting, since the editors or compilers at this point make the statement: "The prayers of David, the son of Jesse, are ended," which clearly refers to the second book, since psalms composed by David are found in later books of the Psalter.

That collecting or compiling of inspired writings went on with a fair degree of regularity during the Golden Age of Israel appears also from Prov. 25, 1, where we read: "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." Cp. chap. 30, 1; 31, 1. Although Solomon "spake three thousand proverbs, and his songs were a thousand and five," 1 Kings 4, 32, yet the careful selection of the proverbs and songs written by him, as made under the direction of men possessing prophetic gifts, resulted in the inclusion of only those productions from his pen which the Lord had evidently given to him for the express purpose of being embodied in the Sacred Volume.

The same process continued during the later prophetic period of the Old Testament. In Is. 8, 20 there is a reference to "the Law and to the Testimony" as a fixed entity, which would be known by that name and could be consulted by all. Just as definite is the remark in Is. 29, 18: "In that day shall the deaf hear the words of the Book," and the context speaks of coming to spiritual understanding, of learning doctrine, whence we conclude that the collected books of the Old Testament bore the designation ספרים. More specific and emphatic is the statement in Is. 34, 16: "Seek ye out the Book of the Lord and read; no one of these shall fail, none shall want her mate; for My mouth, it hath commanded, and His

Spirit, it hath gathered them," a statement which is so unmistakable that one must accept the fact of the Book's being acknowledged by all those who were acquainted with it. In the book of the prophet Jeremiah we have one story which shows just as clearly that the Lord supervised the collecting of the material which He desired to have included in His Sacred Volume; for when King Jehoiakim had burned the prophecies of Jeremiah as presented by Baruch, "the word of the Lord came to Jeremiah, after that the king had burned the roll, . . . saying, Take thee again another roll and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned," Jer. 36, 27, 28. And in v. 32 the prophet adds the significant remark: "Then took Jeremiah another roll, and gave it to Baruch, the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and there were added besides unto them many like words." In this connection we refer at once to Dan. 9, 2, where the prophet records: "In the first year of his reign I, Daniel, understood by books the number of the years whereof the word of the Lord came unto Jeremiah, the prophet, that He would accomplish seventy years in the desolations of Jerusalem." This statement is significant from a number of angles. Daniel was a younger contemporary of Jeremiah, and yet it is evident that he knew the writings of Jeremiah as the word of the Lord, as inspired truth. He bases some of his own teaching upon the facts revealed by the Lord to Jeremiah. And he knows the prophecies of Jeremiah to be the truth, thereby indicating once more that true prophecies were associated with the inspiration of Jehovah.

Just as important are some tags in the minor prophets. Thus Joel 2, 17 has long been regarded as a free quotation from various older books of the Old Testament. But the postexilic prophet Zechariah is especially notable in this respect. In chap. 1, 4 he writes: "Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways and from your evil doings," words which are found in Is. 31, 6; Jer. 3, 12; 18, 11; Ezek. 18, 30 Hos. 14, 1. The prophet's reference to the writings of former prophets is repeated in chap. 7, 12: "Yea, they made their hearts as an adamant stone lest they should hear the Law and the words which the Lord of hosts hath sent in His Spirit by the former prophets." The Law, as contained in the books of Moses, and the words of the prophets are here placed on the same level, and Zechariah distinctly says that these words were those of the Lord sent *in His Spirit*. Thus the books contained in the list of the Old Testament were gradually collected under the direction of the Lord

and His Spirit, until the unit which He had planned was completed before the cessation of prophecy and the centuries of silence. That the inspired men of the New Testament regarded the books of the Old Testament as a definite entity we shall presently discuss.

But before we do so, it will be interesting to note the fact that many writings made in Old Testament times were clearly *not* included in the canon of the Old Testament because they were not inspired, and the Lord did not cause them to be added to the collection of the Sacred Volume, although He had His inspired men quote from them, thus selecting certain remarks from them as the truth and putting the stamp of His divine approval upon such quotations. Thus we have references to the Book of the Wars of the Lord (Num. 21, 14), the Book of Jasher (Josh. 10, 13; 2 Sam. 1, 18), the Book of Samuel the Seer (1 Chron. 29, 29), the Visions of Iddo the Seer (2 Chron. 9, 29, 30), the Story of the Prophet Iddo (2 Chron. 13, 22), the Book of Jehu (2 Chron. 20, 34), the Book of the Kings of Israel (2 Chron. 20, 34; 33, 18), the Sayings of the Seers (2 Chron. 33, 19), the Chronicles of the Kings of Media and Persia (Esther 10, 2), the Chronicles of Judah (1 Kings 14, 29; 15, 7; 15, 23; 22, 45; 2 Kings 8, 23; 12, 19; 14, 18; 15, 6, 36; 16, 19; 21, 17, 25; 23, 28; 24, 5), the Chronicles of Israel (1 Kings 14, 19; 15, 31; 16, 5, 14, 20, 27; 2 Kings 1, 18; 10, 34; 13, 8, 12; 14, 15, 28; 15, 11, 15, 21, 26, 31), the Book of the Kings of Judah and Israel (1 Chron. 9, 1; 2 Chron. 16, 11; 24, 27; 25, 26; 27, 7; 28, 26; 32, 32; 35, 26, 27). The evident care which was exercised in receiving into the canon only such books as had been inspired by the Lord and had received His full approval for that purpose is a powerful argument for the fact that we have in this canon only those books which the Lord had intended for inclusion in the Sacred Volume. Of none of these books, just as of none of the apocryphal books of the Old Testament, is it so much as hinted, either by the author or by any other Jewish writer, that they were worthy of a place among the sacred books.

But let us proceed to investigate *the testimony of the New Testament to the Old*. Even the most superficial examination shows that the members of the Jewish Church in the days of Christ and the apostles accepted the canon of the Old Testament, as it had finally been established under the guidance of God and so acclaimed by the Great Synagog, as a fixed entity. It is designated as *Scripture* (γραφή) or *the Scripture* (ἡ γραφή) in numerous passages: John 7, 38, 42 (!); 10, 35; Acts 8, 32; Rom. 4, 3; Gal. 3, 22; 4, 30; Jas. 2, 8; 1 Pet. 2, 6; 2 Pet. 1, 20. The plural *the Scriptures* (αἱ γραφαί) is employed in Matt. 21, 42; 26, 54; Mark 14, 49;

Luke 24, 27; John 5, 39; Acts 17, 2, 11; 18, 24, 28; 1 Cor. 15, 3, 4. Other names for the Sacred Volume are *the Holy Scriptures* (Rom. 1, 2), *the prophetic Scriptures* (Rom. 16, 26), *the Scriptures of the Prophets* (Matt. 26, 56), *the Holy Writings* (2 Tim. 3, 15), *the Oracles*, or words, of God (Rom. 3, 2; Heb. 5, 12; 1 Pet. 4, 11). Time and again we encounter also such names as *the Law*, sometimes applied to the books of Moses alone, sometimes to the entire Word of the Old Testament. Thus the more restricted meaning is clearly intended in Matt. 12, 5: "Have ye not read in the Law how that on the Sabbath-days the priests in the Temple profane the Sabbath and are blameless?" (cp. Num. 28, 9); also in John 8, 5: "Now, Moses in the Law commanded us that such should be stoned" (cp. Lev. 20, 10; Deut. 22, 22). But other passages are more inclusive or connect the concept with another: John 1, 45: "We have found Him of whom Moses in the Law and the prophets did write"; John 10, 34 f.: "Jesus answered them, Is it not written in your Law, I said, Ye are gods?" where the reference evidently is to Ps. 82, 6, although the term gods (*elohim*) as referring to rulers of the people is found also in Ex. 22, 28 and elsewhere: John 12, 34: "The people answered Him, We have heard out of the Law that Christ abideth forever," where the reference includes various passages in the Psalms and the prophets (Ps. 89, 36, 37; 110, 4; Is. 9, 7; 53, 8; Ezek. 37, 25; Dan. 2, 44; 7, 14, 27; Micah 4, 7); John 15, 25: "That the word might be fulfilled which is written in their Law, They hated Me without a cause," where the prophecy is found in Ps. 35, 19 and 69, 4. — In other instances the Old Testament is referred to according to the division into the Law of Moses and the prophets, as in Matt. 11, 13: "For all the prophets and the Law prophesied until John"; Acts 13, 15: "After the reading of the Law and the prophets"; Acts 28, 23: "Persuading them concerning Jesus both out of the Law of Moses and out of the prophets"; Luke 24, 27: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." In still other instances the third division of the Old Testament is indicated in a special designation, as in Luke 24, 44 and Acts 1, 20, where the Psalter is referred to as a source of information, the context clearly speaking of an inspired account. On the basis of these and other passages there can be no doubt that to Jesus and to His contemporaries the Old Testament as a whole and in its chief component parts was regarded as a unit which one could quote as a fixed entity, an acknowledged standard, an unquestioned authority.

However, let us now examine *the Lord's use of, and His witness to, the Old Testament*. Even His frequent use of expressions and statements

is significant, since He weaves such sayings into His discussions in a manner implying His acceptance of their sources as the truth. He refers to historical data contained in various Old Testament books in a way which shows that He knew them to be facts divinely recorded. Elijah and Noah are to Christ historical persons because their story is found in the accredited writings of old. He finds a lesson in Saul's disobedience, Matt. 9, 13, and speaks of the miracle of Jonah as a historical fact, Matt. 12, 40. He is not unobservant of historical exactness in referring the rite of circumcision to the fathers rather than to Moses, John 7, 22. 23. He quotes the various commandments of the Law as having divine sanction and authority. Cp. Matt. 5, 21. 27. 31. 33. 38. 43; also Matt. 19, 18. 19; Mark 7, 10; 10, 19. He refers time and again to Moses as legislator and writer. Cp. Matt. 8, 4; 19, 8; Luke 16, 31; Mark 7, 10; Luke 24, 27; 24, 44; John 5, 45—47; 7, 19. 22. 23. He uses such expressions as these: "In them is fulfilled the prophecy of Esaias," Matt. 13, 14. 15 (cp. Is. 6, 9. 10); "Isaiah prophesied, saying," Matt. 15, 8. 9; Mark 7, 6 (cp. Is. 29, 13); "Have ye not read?" Matt. 19, 4—6 (cp. Gen. 2, 24); "Have ye never read in the Scriptures?" Matt. 21, 42; Mark 12, 10 (cp. Ps. 118, 22. 23). With the same show of self-evident acceptance the Lord speaks of "what is written" (τὸ γεγραμμένον) in Luke 20, 17 (cp. Ps. 118, 22) and "It is written in the prophets" in John 6, 45 (cp. Is. 54, 13; Jer. 31, 33. 34); also "the word which is written in their Law" in John 15, 25 (cp. Ps. 35, 19; 69, 5). Cp. Matt. 27, 46; Mark 15, 34 (Ps. 22, 2); also Luke 4, 18. 21 (Is. 61, 1. 2). Still more unmistakably are the Lord's quotations which are prefaced by the remark "It is written," as in Matt. 4, 4; Luke 4, 4 (cp. Deut. 8, 3); Matt. 4, 7; Luke 4, 12 (cp. Deut. 6, 16); Matt. 4, 10; Luke 4, 8 (Deut. 6, 13); Matt. 11, 9; Luke 7, 27 (Mal. 3, 1); Matt. 26, 31 (Zech. 13, 7). In Matt. 22, 32 (cp. Mark 12, 26; Luke 30, 37) the Lord uses the phrase: "that which was spoken to you by God," and in Matt. 22, 44 (cp. Mark 12, 36; Luke 20, 42) He states: "David in the [Holy] Spirit calls," in quoting Ps. 110, 1. In short, we are constrained to conclude, as has been stated: "When Christ makes reference to Old Testament narratives and records, He accepts them as authentic, as historically true. He does not give or suggest in any case a mythical or allegorical interpretation. The accounts of the creation, of the Flood, of the overthrow of Sodom and Gomorrah, as well as many incidents and events of later occurrence, are taken as authentic. . . . The utterances of Jesus Christ on this question of the divinity of the Old Testament religion and cults are unmistakable; and not less clear and decided in His language respecting the writings in which this religion is delivered. God is the

Source in the directest sense of both the religion and the records of it." (William Caven, in *The Fundamentals*, IV, 50.52.)

The most sweeping and comprehensive statement of Christ is found in John 10, 35: "The Scripture cannot be broken" (οὐ δύναται λυθῆναι ἡ γραφή). The passage is all the more valuable since the Lord here speaks parenthetically. He is arguing with the unbelieving Jews, and yet He refers to *the Scriptures* as a definite entity, as an accepted authority, fully acknowledged even by His enemies. He is not speaking of what we might designate a major, or fundamental, statement of the Old Testament. The Jews had objected to the fact that Jesus made Himself the Son of God, thus placing Himself on a level with God. The answer of Jesus presents an argument *a minore ad maius*. If the Old Testament applied the term *gods* to the rulers of the people, who received their commission from God, Christ could certainly not be accused of blasphemy if He called Himself the Son of God. In this connection the Lord utters the great principle that the Scriptures cannot be broken, loosed, unbound, dissolved. Its authority is so complete, so comprehensive, that it extends to individual terms and words. In view of this clear statement it can certainly not be alleged that only the principal words or thoughts of Scripture can be accepted as inspired; for Christ adduces His proof from a statement which may rightly be regarded as a minor ordinance of the Jewish civil code. Yet He declares that even such a statement cannot be dissolved, since it is part and parcel of the Scriptures, the inspired Word of God. The same unrestrained reverence for the Word of God on the part of the Lord appears in Matt. 5, 17. 18: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled." The "jot" here is the Hebrew *jod*, the smallest letter of the Hebrew alphabet, and "tittle" is the horn, or apex, designating the small projections by which certain Hebrew letters differ from one another. Even these are to be respected as being included in the inspired Word. In other words, the very letters of the original texts were given by God. If the objection is here raised that the term *Law* at this point refers to the Old Testament economy itself, the ordinances of Judaism, but not to the record of them in writing, our reply is that we know nothing of these ordinances except through the record as preserved in the Word, so that what is affirmed must apply to the Scriptures as well as to the Dispensation.

In discussing the testimony of the New Testament to the Old we next turn to *the witness of the evangelists and apostles to the inspiration of the*

Old Testament. Every Bible-reader knows that there are hundreds of passages in the New Testament in which the writers use expressions or phrases from the Old Testament, and hence we shall not discuss these specifically. But we may select three groups of passages which offer a powerful argument for the acceptance of the Old Testament inspiration on the part of these men, namely, such as present distinct clauses or sentences from the books of the Old Testament, such as offer quotations, and such as are introduced by the statement "It is written" or some equivalent. Without stressing the *fundamentum dividendi* and allowing for overlapping, we present a fairly complete and comprehensive list of passages in each group. Among the scores of passages which present *complete sentences or clauses* from the Old Testament are the following: Matt. 27, 46 (the cry of Jesus on the cross, a repetition of His own appeal in Ps. 22, 1); Mark 6, 34 ("as sheep not having a shepherd," from Ezek. 34, 5); Acts 4, 11 ("the Stone which was set at naught—the Head of the corner," from Ps. 118, 22); Acts 10, 34 ("God is no respecter of persons," from 1 Sam. 16, 7); Acts 13, 17—19 ("with an high arm brought He them out of it," from Deut. 26, 8; "and when He had destroyed seven nations in the land of Canaan," from Deut. 7, 1 and elsewhere); Rom. 3, 20 ("By the deeds of the Law there shall no flesh be justified in His sight," from Ps. 143, 2); Rom. 8, 33 ("It is God that justifieth. Who is he that condemneth?" from Is. 50, 8 and elsewhere); Rom. 10, 13 ("Whosoever shall call upon the name of the Lord shall be saved," from Joel 3, 5); Rom. 13, 9 (the commandments and the Second Table of the Law); 1 Cor. 2, 16 ("Who hath known the mind of the Lord that he may instruct Him?" from Is. 40, 13); 1 Cor. 6, 16 ("For two, saith He, shall be one flesh," from Gen. 2, 24); 1 Cor. 10, 26 ("For the earth is the Lord's and the fulness thereof," from Ps. 24, 1); 1 Cor. 14, 25 ("God is in you of a truth," from Is. 45, 14); 1 Cor. 15, 27 ("He hath put all things under His feet," from Ps. 8, 7); 2 Cor. 10, 17 ("He that glorieth, let him glory in the Lord," from Jer. 9, 23, 24); 2 Cor. 13, 1 ("In the mouth of two or three witnesses shall every word be established," from Deut. 19, 15); Gal. 2, 16 ("By the works of the Law shall no flesh be justified," from Ps. 143, 2); Gal. 5, 14 ("Thou shalt love thy neighbor as thyself," from Lev. 19, 18); Eph. 1, 22 ("and hath put all things under His feet," from Ps. 8, 7); Eph. 4, 25 ("Speak every man truth with his neighbor," from Zech. 8, 16); Eph. 4, 26 ("Be ye angry and sin not," from Ps. 4, 4); Eph. 5, 2 ("an offering . . . for a sweet-smelling savor," from Ex. 29, 18 and elsewhere); Eph. 6, 2, 3 (the Fourth Commandment); 2 Thess. 1, 8 ("In flaming fire taking vengeance on them that know not God and obey not," from Is. 66,

15, 16 and elsewhere); Titus 2, 14 ("redeem us from all iniquity and purify unto Himself a peculiar people," from Ps. 130, 8; Ex. 19, 5, and elsewhere; 1 Pet. 1, 24, 25 ("All flesh is as grass . . .," from Is. 40, 6, 7); 1 Pet. 2, 8 ("a stone of stumbling and a rock of offense," from Ps. 118, 22 and Is. 8, 14); 1 Pet. 2, 9 ("But ye are a chosen generation . . .," from Ex. 19, 6; Is. 43, 20, 21); 1 Pet. 2, 22 ("who did no sin, neither was guile found in His mouth," from Is. 53, 9); 1 Pet. 3, 10—12 ("For he that will love life and see good days . . .," from Ps. 34, 12—16); 1 Pet. 4, 18 ("And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" from Prov. 10, 29, 30); Heb. 11, 12 ("as the stars of the sky in multitude and as the sand which is by the seashore innumerable," from Gen. 15, 5; 22, 17, and elsewhere); Heb. 12, 12 ff. ("Wherefore lift up the hands which hang down . . .," from Is. 35, 3); Jas. 2, 21 ("when he offered Isaac, his son, upon the altar," from Gen. 22, 9—12); Jas. 5, 11, 12 ("We count them happy which endure. . . . The Lord is very pitiful and of tender mercy," from Ps. 94, 12; 103, 8; 111, 4, and elsewhere). As for the Book of Revelation, there are more than seventy parallels from the Old Testament. (Cp. *Concordia Theol. Monthly*, VI, 340—347.)

The array of passages giving quotations from the Old Testament is even more impressive, for we find there, among others, the following significant ones: Matt. 2, 17, 18 ("spoken by [through, διὰ] Jeremy, the prophet," Jer. 31, 15); Matt. 2, 23 ("spoken by the prophets," Is. 11, 1; 53, 2; Zech. 3, 8; 6, 12); Matt. 3, 3 ("spoken of by the prophet Esaias," Is. 40, 3); Matt. 4, 15, 16 ("spoken through Esaias, the prophet," Is. 8, 23; 9, 1); Matt. 8, 17 ("spoken through Esaias, the prophet," Is. 53, 4); Matt. 12, 18—21 ("spoken through Esaias, the prophet," Is. 42, 1—4); Matt. 13, 35 ("spoken through the prophet, saying," Ps. 78, 2); Matt. 21, 4, 5 ("that it might be fulfilled which was spoken through the prophet," Zech. 9, 9); Matt. 27, 9, 10 ("spoken by Jeremy, the prophet," Jer. 32, 6—9; Zech. 11, 12, 13); Luke 3, 4, 5 ("as it is written in the book of the words of Esaias, the prophet," Is. 40, 3—5); John 12, 38—40 ("that the saying of Esaias, the prophet, might be fulfilled," Is. 53, 1; 6, 9, 10); Acts 2, 25—28 ("David speaketh concerning Him," Ps. 16, 8—11); Acts 2, 34 ("He saith himself," Ps. 110, 1); Acts 3, 22—25 ("For Moses truly said unto the fathers," Deut. 18, 15, 19); Acts 13, 40, 41 ("which is spoken of in the prophets," Hab. 1, 5); Rom. 4, 6—8 ("David also describeth the blessedness . . .," Ps. 32, 1, 2); Rom. 9, 9 ("This is the word of promise," Gen. 18, 10); Rom. 9, 27—29 ("Esaias also crieth concerning Israel," Is. 10, 22, 23; 1, 9); Rom. 10, 8 ("What saith it?" Deut. 30, 14); Rom. 10, 16 ("Esaias saith," Is. 53, 1); Rom. 10, 19 ("First Moses saith," Deut.

32, 21); Rom. 16, 20 ("Esaias . . . saith," Is. 65, 1); Rom. 10, 21 ("but to Israel He saith," Is. 65, 2); Rom. 11, 9 ("David saith," Ps. 69, 23, 24); Heb. 2, 6, 7 ("One in a certain place testified, saying," Ps. 8, 5—7); Heb. 9, 19, 20 ("when Moses had spoken, saying," Ex. 24, 6—8); Heb. 13, 6 ("so that we may boldly say," Ps. 118, 6). It is clear that quotations of this type, whose number could be increased by not a few, are made from sources which were regarded by the writers as unassailable, whose authority, moreover, was accepted by all their hearers and readers without question. Even the enemies of the Lord quote passages from the source of Holy Writ, since this was a criterion acknowledged by every member of the Jewish Church, and it made no difference whether some passage which they had in mind referred to a relatively important and fundamental truth, as in John 7, 42, or to some precept of the Ceremonial Law, as in Matt. 22, 24: all were on the same level for them as being the Word of Jehovah.

Still more numerous and significant, however, are those passages which are introduced by the formula "It is written," the bulwark of the Scriptures, or with some similar *direct reference to the divine authorship of the Old Testament*. Here is a fairly complete list of such statements: Matt. 1, 22, 23 ("which was spoken of the Lord by—through, διὰ—the prophet," Is. 7, 14); Matt. 2, 5, 6 ("written by—through—the prophet," Micah 5, 1); Matt. 2, 15 ("spoken of the Lord through the prophet," Hos. 11, 1); Matt. 11, 10 ("of whom it is written," Mal. 3, 1); Mark 1, 2 ("as it is written in the prophets," Mal. 3, 1; Is. 40, 3); John 2, 17 ("His disciples remembered that it was written," Ps. 69, 10); John 12, 14, 15 ("as it is written," Zech. 9, 9); John 19, 24 ("that the scripture might be fulfilled which saith," Ps. 22, 19); John 19, 36, 37 ("that the scripture should be fulfilled. . . . And, again, another scripture saith," Ex. 12, 46; Zech. 12, 10); Acts 1, 20 ("It is written in the Book of Psalms," Ps. 69, 26; 109, 8); Acts 2, 16 ("This is that which was spoken by the prophet Joel," Joel 3, 1—5); Acts 4, 25, 26 ("who through the mouth of Thy servant David *hast said*," Ps. 2, 1, 2); Acts 7 (the sermon of Stephen); Acts 8, 32 ("The place of the Scripture which he read was this," Is. 63, 7, 8); Acts 13, 21, 22 ("to whom *He also gave testimony* and said," Ps. 89, 21); Acts 13, 33—36 ("as it is written in the Second Psalm. . . . *He said also* in another psalm," Ps. 2, 7; 16, 10); Acts 13, 47 ("for so *hath the Lord commanded us*, saying," Is. 49, 6); Acts 15, 15—18 ("as it is written," Amos 9, 11, 12); Acts 23, 5 ("For it is written," Ex. 22, 27); Acts 28, 25—27 ("after that Paul had spoken one word, *Well spake the Holy Ghost by Esaias, the prophet*," Is. 6, 9, 10); Rom. 3, 10 ("as it is written," Ps. 14, 1—3; 53, 2—4; 5, 10; 140, 4; 10, 7; Is. 59, 7, 8); Rom. 1, 17 ("as it is

written," Hab. 2, 4); Rom. 2, 24 ("as it is written," Is. 52, 5; Ezek. 36, 20); Rom. 4, 17, 18 ("as it is written," Gen. 17, 5); Rom. 9, 15 ("For He saith to Moses," Ex. 33, 19); Rom. 9, 17 ("The Scripture saith unto Pharaoh," Ex. 9, 16); Rom. 9, 25 ("as *He saith* also in Osee," Hos. 2, 25); Rom. 9, 33 ("as it is written," Is. 8, 14; 28, 16); Rom. 10, 11 ("The Scripture saith," Is. 28, 16); Rom. 10, 15 ("as it is written," Is. 52, 7); Rom. 11, 2, 3 ("what the Scripture saith of Elias," 1 Kings 19, 10, 14); Rom. 11, 4 ("But what saith the answer of God to him?" 1 Kings 19, 18); Rom. 11, 8 ("according as it is written," Is. 29, 10; Deut. 29, 3); Rom. 11, 26 ("as it is written," Is. 59, 20; Ps. 14, 7); Rom. 12, 19, 20 ("For it is written," Deut. 32, 35); Rom. 14, 11 ("For it is written," Is. 45, 23); Rom. 15, 3 ("as it is written," Ps. 69, 9); Rom. 15, 9 ("as it is written," Ps. 18, 50); Rom. 15, 10—12 ("And again *He saith* . . . and again . . . and again Esaias saith," Deut. 32, 43; Ps. 117, 1; Is. 11, 10); Rom. 15, 21 ("as it is written," Is. 52, 15); 1 Cor. 1, 19 ("It is written," Is. 29, 14); 1 Cor. 1, 31 ("according as it is written," Jer. 9, 22, 23); 1 Cor. 2, 9 ("as it is written," Is. 64, 3); 1 Cor. 3, 19, 20 ("It is written . . . and again," Job 5, 12, 13; Ps. 94, 11); 1 Cor. 9, 9, 10 ("It is written in the Law of Moses . . . *saith He* it . . . this is written," Deut. 25, 4); 1 Cor. 10, 7 ("as it is written," Ex. 32, 6); 1 Cor. 15, 54 ("the saying that is written," Is. 58, 8; Hos. 13, 14); 2 Cor. 4, 13 ("as it is written," Ps. 116, 10); 2 Cor. 6, 2 ("for *He saith*," Is. 49, 8); 2 Cor. 6, 16—18 ("as *God hath said*," Ex. 29, 45; Lev. 26, 12; Ezek. 37, 27, and elsewhere, about ten passages being used in this quotation); 2 Cor. 8, 15 ("as it is written," Ex. 16, 18); 2 Cor. 9, 9 ("as it is written," Ps. 112, 9); Gal. 3, 8 ("and the Scripture . . . preached before the Gospel unto Abraham," Gen. 12, 3; 18, 18); Gal. 3, 10 ("as it is written," Deut. 27, 26); Gal. 3, 16, 17 ("*He saith* not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ," Gen. 12, 3 and parallels, this reference being particularly noteworthy, because it argues from a single word and even from the plural form of that word, certainly one of the strongest proofs for *verbal inspiration* that we have in the entire Bible); Eph. 4, 8 ("Wherefore *He saith*," Ps. 68, 19); 1 Tim. 5, 18 ("The Scripture saith," Deut. 25, 4); 1 Pet. 1, 16 ("It is written," Lev. 11, 44); 1 Pet. 2, 6—8 ("It is contained in the Scripture," Is. 28, 16; Ps. 118, 22); Heb. 1, 5, 6, 7, 13 ("*said He* . . . *He saith* . . . *He saith* . . . *said He*," Ps. 2, 7; Deut. 32, 43; Ps. 104, 4; 45, 7, 8; 102, 26—28; 110, 1); Heb. 2, 12, 13 ("*He* is not ashamed to call them brethren, *saying*," Ps. 22, 23; Is. 8, 17, 18; 2 Sam. 22, 3); Heb. 3, 7—11 ("as *the Holy Ghost saith*," Ps. 95, 7—11; Num. 14, 21—23); Heb. 3, 15 ("while it is said," Ps. 95, 8); Heb. 4, 3—7 ("*He spake* in a certain place,"

Pss. 95, 7—11); Heb. 5, 5. 6 ("He that said unto Him," Ps. 2, 7; "as He saith also in another place," Ps. 110, 4); Heb. 7, 21 ("by Him that said unto Him," Ps. 110, 4); Heb. 8, 8—12 ("He saith," Jer. 31, 31—34; Ex. 19, 5. 6); Heb. 10, 5—7 ("When He cometh into the world, He saith," ἐν κοινῇ βιβλῶν γέγραπται, Ps. 40, 7—9); Heb. 10, 15. 16 ("The Holy Ghost also is a witness to us . . . He had said before," Jer. 31, 33. 34); Heb. 10, 30. 31 ("We know Him that hath said, . . . and again," Deut. 32, 35. 36); Heb. 12, 5. 6 ("the exhortation which speaketh unto children," Prov. 3, 11. 12); Jas. 2, 8 ("according to the scripture," Lev. 19, 18); Jas. 2, 23 ("the scripture was fulfilled which saith," Gen. 15, 6). Throughout this list it is clear that the evangelists and apostles regarded the unit known to them as the Scriptures as the Word of God, of the Holy Ghost; for the expressions "God gave testimony," "The Lord commanded," "The Holy Ghost spake," "God hath said," "The Holy Ghost is a witness," etc., are used indiscriminately and interchangeably with "It is written," "Scripture saith," and other expressions of the same type. And though the lists presented here are not exhaustive, it is evident at once that these men without exception take the same attitude toward the *corpus* of the Old Testament as Christ Himself.

But what about the inspiration of the New Testament? Have we sufficient evidence concerning the writings of the evangelists and apostles to place them on a level with the Old Testament? Is it possible to have the full certainty concerning these documents of the New Testament as being given by the Lord for doctrine, for reproof, for correction, for instruction in righteousness, and for our comfort, as it is said of the books of the prophets?

Our first reason for asserting the inspiration of the New Testament, or for stating that the New Testament makes that claim for itself, is found in *the commission and the call of the Lord* as extended to the apostles. Christ distinctly states that the men whom He was sending out as His representatives and ambassadors had the same kind of commission as He had received from His Father. Speaking to His apostles on the evening of His resurrection, He told them: "As My Father hath sent Me, even so send I you," John 20, 21; cp. chap. 13, 20. This was in exact accordance with Christ's sacerdotal prayer, in which He stated: "I have given unto them the words which Thou gavest Me; and they received them and have known surely that I came out from Thee; and they have believed that Thou didst send Me. . . . I have given them Thy Word. . . . As Thou hast sent Me into the world, even so have I also sent them into the world," John 17, 8. 14. 18. The commission as ambassadors was un-

mistakably given to the apostles also in the special instructions transmitted to them on the day of Christ's ascension: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be *witnesses unto Me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1, 8. It follows from these passages that Christ issued a specific call to the men who were to be His ambassadors and representatives, assuring them and all those whom they taught that their message was that of the Lord of the Church Himself.

We next consider the *specific promises* concerning the singular manner of communicating to these ambassadors the actual message which the Lord intended for the Church of the New Testament. This is implied even in the statement which Christ made to His apostles in His eschatological sayings made on Mount Olivet, when He referred to their being arraigned before rulers and kings for His sake: "Whatsoever shall be given you in that hour, that speak ye; for it is *not ye that speak, but the Holy Ghost*," Mark 13, 11. The account of Matthew even offers an analysis of such a situation: "When they deliver you up, take no thought *how or what* (πῶς ἢ τί) ye shall speak; for it *shall be given you in that same hour what ye shall speak*," Matt. 10, 19. 20; cp. Luke 12, 11. 12. And again, in the eschatological sayings of Jesus, we find the Lord's promise: "Settle it therefore in your hearts not to meditate before what ye shall answer; for *I will give you mouth and wisdom* which all your adversaries shall not be able to gainsay or resist," Luke 21, 14. 15. Concerning these various passages Gaussen writes: "On these different occasions the Lord assured His disciples that *the fullest inspiration* would regulate their language in the most difficult and important moments of their ministry. When they should have to speak to princes, they were to *feel no disquietude*; they were not even to *premeditate*, they were not even to *take thought* about it, because there would then be *immediately given to them by God*, not only *the things* they were to say, but the *words* also in which those things were to be expressed; not only τί, but πῶς λαλήσουται. (Matt. 10, 19. 20.) They were to cast themselves entirely on Him; it would be *given them entirely*; it would be given them *by Jesus*; it would be given them *in that same hour*; it would be given them in such a manner and in such plentitude that they should be able then to say that it was *no more they*, but the Holy Ghost, the SPIRIT OF THEIR FATHER, which spoke IN THEM; and that then also it was not only an irresistible wisdom that was given them, it was *a mouth*." (*Theopneustia, the Plenary Inspiration of the Holy Scriptures*, 76. 77.)

That this direct *inspiration* was not confined to particular circumstances

in the lives of these men, but was *extended to their entire teaching activity* is evident from a series of promises in the farewell sayings of the Lord. We read, John 14, 26: "But the Comforter, which is *the Holy Ghost*, whom the Father will send in My name, *He shall teach you all things* and bring all things to your remembrance whatsoever I have said unto you." The purpose and the scope of such teaching is given in the next chapter, John 15, 26, 27: "But when the Comforter is come, whom I will send unto you from the Father, even *the Spirit of Truth*, which proceedeth from the Father, *He shall testify of Me*; and *ye also shall bear witness* because ye have been with Me from the beginning." Still more comprehensive is the promise in John 16, 13: "Howbeit, when He, *the Spirit of Truth*, is come, *He will guide you into all truth*; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." And then the main object of all apostolic and Christian preaching is stated: "He shall glorify Me; for He shall receive of Mine and shall show it unto you," v. 14. We are bound to think here of the comment made by John in his first epistle, 5, 6: "It is the Spirit that beareth witness, because the Spirit is Truth." And all the promises of the Lord are summarized in His final instructions to His apostles on the day of His ascension: "*Ye shall receive power* after that the Holy Ghost is come upon you; and *ye shall be witnesses* unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1, 8. Rohnert (*Inspiration der Heiligen Schrift*, 24 f.) rightly says that these promises of the Lord fully guarantee not only the proper and adequate presentation of the divine truths of salvation, but also an unfailing historical faithfulness in remembering occurrences and an ability to have prophetic visions and to foretell future events as the Spirit gave them utterance. It is clear that the gift of the inspiration of the Holy Ghost was directly connected with the ambassadorial office of these men, with their testifying as the representatives of the Savior. And it should be noted that these facts must be kept in mind with reference to the *a-priori* basis of the inspiration of the New Testament. Men who were given such assurances, not merely of divine assistance, but of a direct communication of testimony, must be accepted as inspired witnesses of the saving truth.

In this connection we may not overlook the *a-posteriori* evidence for the inspiration of the New Testament, namely, the evidence that assures us of the unfailing certainty of the Savior's promises, the fact that His merciful intention and purpose could not fail, but was certain to be fulfilled. In His great sacerdotal prayer, John 17, 18, 20, 21, the Lord says:

"As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but *for them also which shall believe on Me through their word*, that they all may be one." Jesus clearly refers here to the commission by which He made the apostles His representatives and ambassadors. He states that faith would be wrought in the hearts of men through the proclamation of the Gospel preached by these men. If the word of the apostles, whether oral or written, had not been that of Christ and of the Holy Spirit, inspired throughout, then it would not have had the power of bringing men to the knowledge of the truth; it could not have wrought faith in Christ and His redemption. Whenever the apostles spoke and wrote as the mouthpiece of Christ, of the Holy Ghost, their words were uttered by inspiration. This conclusion must be drawn also from Mark 16, 14—16: "He appeared unto the Eleven as they sat at meat. . . . And He said unto them, Go ye into all the world and *preach the Gospel to every creature. He that believeth and is baptized shall be saved.*" According to this promise the word of the apostles, in the oral as well as in the written form, in the preaching which was to be done to the ends of the earth, has the power to work faith in the hearts of men everywhere; hence this word must have contained divine power, the power which comes by inspiration only. That Matthias was included in the group of men to whom this promise of Christ applied, appears not only from the circumstances of his election themselves, but also from the fact that, in agreement with the conditions stated by Peter, he was among the disciples of the Lord from the beginning, so that most probably the words of the Lord in Luke 10, 16 are applicable to him. The case of Paul, of Luke and Mark, of the writer of the Letter to the Hebrews, and of the authors of the epistles of James and Jude will be considered below.

In discussing the self-testimony of the New Testament as to the inspiration of the various writers, we next examine *their own evaluation of their written utterances*. There can be no doubt in the mind of any unbiased reader of the New Testament that the writers of the letters in particular, but also of other sections of the New Testament, were fully convinced, and this without any morbid strain of false enthusiasm, that the Holy Ghost was speaking through them. The reference is not to unusual manifestations of the Spirit's power, as in Acts 4, 31, but to the evidence of this power in the regular teaching activity of the apostles. In the resolutions of the meeting held in Jerusalem, in the year 49, we find the statement: "It seemed good to the Holy Ghost and to us," Acts 15, 28, the writers thus asserting the conviction of their being guided and directed in framing their resolutions by inspiration of the Lord. That this declara-

tion was fully acceptable to the Christians of Southern Galatia, not only to those of Jewish antecedents, but to those from among the Gentiles as well, appears from the reception given to the resolution when they were presented in these congregations and elsewhere, Acts 16, 4; 21, 25. In the first letter written by Paul in his official capacity as apostle we find the statement: "When ye received *the Word of God which ye heard of us*, ye received it not as the word of men, but, *as it is in truth, the Word of God*, which effectually worketh also in you that believe," 1 Thess. 2, 13. And again: "He therefore that despiseth, *despiseth not man, but God*, who hath also *given unto us His Holy Spirit*," 1 Thess. 4, 8. About six years later the Apostle Paul, writing from Ephesus to the Christians of Corinth, makes a very emphatic statement: "Which things also *we speak*, not in the words which man's wisdom teacheth, but *which the Holy Ghost teacheth*. . . . For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ," 1 Cor. 2, 13, 16. Approximately five or six months later the apostle wrote to the same congregation: "I told you before and foretell you, as if I were present, the second time; and being absent now, I write to them which heretofore have sinned and to all other that, if I come again, I will not spare since *ye seek a proof of Christ speaking in me*, which to you-ward is not weak, but is mighty in you," 2 Cor. 13, 2, 3. Again a few months later, according to the chronological sequence now commonly accepted, the apostle once more alleged that it was Christ and the Holy Ghost who were teaching through him. With great earnestness and zeal he writes to the congregations of Galatia: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . But I certify you, brethren, that *the Gospel which was preached of me is not after men*. For I neither received it of men, neither was I taught it, but *by the revelation of Jesus Christ*," Gal. 1, 8, 11, 12. This is, in substance, what Paul had written to the Corinthians: "Moreover, brethren, I declare unto you *the Gospel which I preached unto you*, which also ye have received, and wherein ye stand. . . . For I delivered unto you first of all *that which I also received*," 1 Cor. 15, 1, 3. A very emphatic declaration is also found in Rom. 15, 18, 19: "For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, *by the power of the Spirit of God*, so that from Jerusalem and round about unto Illyricum I have fully preached *the Gospel of Christ*."

The later letters of Paul contain assertions of the same character. He writes to the Ephesians: "Ye are built *upon the foundation of the*

apostles and prophets, Jesus Christ Himself being the chief Corner-stone," or Keystone, chap. 2, 20; and in chap. 3, 3—5: "How that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men as it is now *revealed unto His holy apostles* and prophets by the Spirit." The apostle clearly insists that his knowledge of the mystery of the Gospel, like that of the other apostles, is a direct gift of God, a knowledge granted to the apostles as it had been given to the prophets of old. We note also that in both instances he places the apostles before the prophets, as if he would emphasize their position in the plan by which God gave His Word to men. So sure is he of his ground that he speaks in a very sharp manner in 1 Tim. 6, 3: "If any man teach otherwise and consent not to wholesome words, even *the words of our Lord Jesus Christ*, and to the doctrine which is according to godliness, he is proud, knowing nothing" (literally: he has become blinded by pride and has no understanding). This is no idle boast on the part of the apostle, but the expression of a conviction founded on the assurance given him by the Spirit, on the fact of inspiration. For Paul knew, as he writes in an earlier paragraph of this epistle: "According to the glorious Gospel of the blessed God, *which was committed to my trust*," 1 Tim. 1, 11, that he had been chosen as one of those men whom God wanted as the messengers of His Word until the end of time. The same thought is expressed in Titus 1, 3: "But hath in due times manifested *His Word through preaching*, which is *committed unto me* according to the commandment of God, our Savior." As for Peter, he is no less sure of his ground when he writes: "Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you *by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven*," 1 Pet. 1, 12. These words, in their context, cannot be understood otherwise than of a conviction and a certainty that the Gospel which was proclaimed by Peter and his fellow-apostles was given to them by the Holy Ghost for that very purpose.

That this assurance of the apostolic testimony referred not merely to the oral preaching of these men, but *to their writings* bearing the Gospel-message for all men as well, appears, in addition to various statements quoted above, also from other passages. In Rom. 1, 13 ff., for example, St. Paul expresses his regrets that it had not been possible for him to come to Rome in person and so to bring the Gospel-message to the Christians of that city by word of mouth; hence he writes them a letter containing the chief articles of the Christian doctrine. His whole attitude indicates that he regards his oral and his written teaching to be on the

same level; in either case he is transmitting to them the revelation of the truth of God with which he had been entrusted. It is for this reason that he admonished the Thessalonians: "Therefore, brethren, stand fast and hold the traditions which ye have been taught, *whether by word or our epistle*," 2 Thess. 2, 15. Cp. v. 2 of the same chapter, also 1 Thess. 1, 5. The apostle makes similar statements elsewhere. 1 Cor. 14, 37: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that *I write unto you are the commandments of the Lord*." 2 Thess. 3, 14: "If any man obey not *our word by this epistle*, note that man"; cp. chap. 2, 2. That the Apostle John took the same attitude was noted above, in connection with 1 John 1, 3, 4. With this statement we should connect also 1 John 2, 1, 12—14, where the apostle speaks of his written message as containing the same teaching as his oral proclamation, as he does in vv. 21 and 26. Of particular interest in this connection is the declaration of John in 1 John 5, 13: "*These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God*." According to this statement the message which John was here transmitting in writing had in itself the power to work faith and to give eternal life. His declaration is a parallel to John 20, 30, 31: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book; but *these are written* that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." Surely this amounts to asserting in the strongest terms that these writings are the truth inspired of God, carrying in themselves the conviction of God's wisdom and power. We find the same confident statements in the Book of Revelation, where John repeats his admonition time and again: "He that hath an ear, let him hear *what the Spirit saith unto the churches*," Rev. 2, 11, etc. These statements, referring to the letters and the other messages contained in the Apocalypse, were based upon the admonition and commission which John himself had received: "What thou seest *write in a book* and send it unto the seven churches which are in Asia," Rev. 1, 11. Further evidence to the same truth is found in Rom. 1, 1, 15, 19; 1 Cor. 2, 4, 5; 4, 1; 2 Cor. 2, 17; 4, 2; Gal. 1, 20; Eph. 1, 9; 3, 3. — A most illuminating and instructive passage is Luke 1, 1—4, where Luke explains just how he came to write his gospel, addressing it to his patron, the noble Theophilus. We shall revert to this passage once more; but in this connection, where our interest is the understanding of what the New Testament itself says about its supernatural character, certain expressions in this classical prolog should be noted, to wit: "Even

as they delivered them unto us which from the beginning were eye-witnesses and ministers of the Word, . . . having had perfect understanding of all things from the very beginning." The first statement is a clear testimony concerning the teaching of the apostles and thus has value for our present discussion. But it is particularly the last expression that challenges our attention; for the word ἀνωθεν, which may indeed be translated "from the beginning," has as its original meaning "from above," as in John 3, 3.7; 19, 11; Jas. 1, 17; 3, 15. 17, and is equivalent to οὐρανῶθεν. A few sentences from Gaussen are worth quoting at this point, when he writes (*Theopneustia, the Plenary Inspiration*, 86 f.): "You see in fact that his [Luke's] object there is to contrast the certainty and divinity of his own account with the uncertainty and the human character of those narrations which many had taken in hand to set forth on the facts connected with the Gospel — facts, he adds, most surely believed among us, that is to say, among the apostles and prophets of the New Testament. . . . And therefore, adds St. Luke, it seemed good to me also, having had perfect understanding of all things from above, to write of them to thee in order. St. Luke had obtained this knowledge from above, that is to say, which comes from above 'and which had been given him.' It is very true that the meaning ordinarily attached to this last expression in this passage is 'from the very first,' as if instead of the word ἀνωθεν (from above) there were here the same words ἀπ' ἀρχῆς (from the commencement), which we find in v. 2. But it appears to us that the opinion of Erasmus, of Gomar, of Henry, of Lightfoot, and other commentators ought to be preferred as more natural." This argument presented by Gaussen, if not absolutely conclusive, surely carries much weight, especially in connection with some further points which are to be introduced in favor of the gospels of Mark and Luke. This much is certain, and it should be noted with satisfaction, that the writers of the New Testament regarded themselves as the mouth-pieces of the Lord when they penned the treatises and letters which are contained in the New Testament canon.

It should be noted furthermore that the writers of the New Testament regard themselves as writing by the command of the Lord in quite the same manner as the men who penned the Old Testament, wherefore they place themselves on a level with the prophets in a number of instances. This is surely the force of 1 Cor. 14, 37: "The things that I write unto you are the commandments of the Lord." Just as emphatic is the statement in 2 Cor. 13, 10: "Therefore I write these things being absent, lest, being present, I should use sharpness according to the power which the Lord hath given me to edification and not to destruction." Peter speaks along

the same lines, with reference to his entire message, and particularly that contained in his epistles: "This second epistle, beloved, *I now write unto you; in both which I stir up your pure minds by way of remembrance,*" 2 Pet. 3, 1. Also John, 1 Eph. 2, 7: "Brethren, *I write no new commandment unto you, but an old commandment which ye had from the beginning.*" — Somewhat greater emphasis is found in a further group of passages. St. Peter states, 2 Pet. 3, 2: "That ye may be *mindful of the words* which were spoken before by the holy prophets and of the *commandments of us, the apostles of the Lord and Savior.*" A parallel to this passage is found in Jude 17: "But, beloved, remember ye *the words which were spoken before the apostles* of our Lord Jesus Christ." These passages surely assert for the message of the apostles the same authority as that possessed by the writings of the prophets. And St. Paul writes in the same strain. In Rom. 16, 25—27 we read: "Now, to Him that is of power to stablish you *according to my Gospel and the preaching of Jesus Christ,* according to the revelation of the mystery which was kept secret since the world began, but now is *made manifest and by the Scriptures* of the prophets, according to *the commandments of the everlasting God,* made known to all nations for the obedience of faith: to God only wise be glory through Jesus Christ forever!" Again, in Eph. 2, 20: "And [ye] are built upon the *foundation of the apostles and prophets,*" where St. Paul even assigns first place to the apostles. Also in Eph. 3, 4, 5: "How that by revelation He made known unto me the mystery . . . whereby, *when ye read,* ye may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men as it is now *revealed unto His holy apostles* and prophets by the Spirit." Cp. 2 Tim. 3, 14—17; cp. Heb. 1, 1 ff. These surely are bold and comprehensive statements, and they most emphatically declare that the apostles placed their writings on a level with those of the prophets of old, demanding obedience for them in the same measure as that commanded by God for the Old Testament truths.

Our fourth reason for accepting the inspiration of the New Testament on a level with that of the Old Testament is found in the *internal evidence offered by certain references to earlier writings* in later books of the first century, that is, those contained in the *corpus* of the New Testament as we now have it, as well as those which indicate that letters or treatises were to be kept, thus acquiring canonical standing in the Church. In taking note of the latter point first, we turn to such passages as Luke 1, 1—4, where the writer expressly asserts that his gospel would give to men the certainty of the things in which they had been instructed,

that is, in the way of salvation. In 1 Thess. 5, 27 the Apostle Paul charges the recipients of the letter to have it read by all the holy brethren; and in Col. 4, 16 he writes: "When this epistle is read among you, *cause that it be read also in the church of the Laodiceans,*" words which have generally been taken to indicate that he intended his message to be regarded as authoritative, not only in the congregation to which it was originally addressed, but among other Christians as well. — A most interesting passage is 1 Tim. 5, 18, where St. Paul writes: "For *the Scripture saith*, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." Now, the first of these quotations is clearly taken from the Old Testament, from Deut. 25, 4. But the second is not found in the quoted form anywhere in the *corpus* of the acknowledged Scriptures of the Old Testament. It is found, however, in Luke 10, 7, and we are practically obliged to conclude, both that the gospel of Luke was in existence before the year 64 or 65 and that it had the standing of "Scripture" among the early Christians, specifically in the eyes of St. Paul. Just as important in this connection is the passage Jas. 4, 5, 6: "Do ye think that *the Scripture saith* in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore *He* [or *it*; for the antecedent may well be "the Scripture"] saith, God resisteth the proud, but giveth grace unto the humble." The first quotation seems to be a free restatement of Gal. 5, 17, which alone would be valuable enough in this connection; but the second offers the thought of Matt. 23, 12 as contained literally in 1 Pet. 5, 5, a fact which clearly points to the use of earlier books of the New Testament by later writers. We have an analogy to this in Dan. 9, 2, where Daniel quotes a contemporary prophet, Jer. 25, 11, 12, concerning the duration of the Babylonian Captivity. In Jude 17 we read: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ," which is a close parallel to 2 Pet. 3, 2: "That ye be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Savior," a parallelism which denotes a complete harmony of thought and doctrine, if not the use of the words of an earlier writer by one who penned his epistle a few years later. — But the most interesting passage in this connection is 2 Pet. 3, 15, 16, where Peter refers to Paul, his brother apostle, in the words: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in *all his epistles*, speaking in them of these things." There can be no doubt that Peter is speaking of a number of epistles, and his words seem to imply some sort of collection of the letters of Paul, one to which Peter's own readers had

access, with which they might be presumed to be familiar. Gaussen (*op. cit.*, 73) has the following passage: "Let the reader be so good as to attend to the following passage of the Apostle St. Peter. It is very important, inasmuch as it lets us see that in the lifetime of the apostles the book of the New Testament was already almost entirely formed in order to make one whole together with that of the Old. It was twenty or thirty years after the day of Pentecost [more exactly, about the year 67] that St. Peter felt gratified in referring to *all the epistles* of Paul, his beloved brother, and spoke of them as sacred writings, which, even as early as his time, formed part of the Holy Letters (ιερώων γραμμάτων) and behooved to be *classed with the other Scriptures* (ὡς καὶ τὰς λοιπὰς γραφάς). He assigns them the same rank and declares that 'unlearned men can wrest them but to their own destruction.' Mark this important passage." It is truly a passage of overwhelming power.

We must take note, at this point, of the fact that the writers of the New Testament, in all their treatises and letters, evidently have in mind *verbal inspiration*, not merely plenary inspiration in the sense that the sum total of the subject-matter treated by them was given to them by supernatural action, by inspiration of God. Even the analogy between the mission of Christ and that of His apostles is a strong argument at this stage of our discussion. Jesus distinctly states: "*The words that I speak unto you I speak not of Myself,*" John 14, 10. But Christ just as clearly asserts: "I have given unto them *the words which Thou gavest Me*. . . . I have given them *Thy Word*. . . . As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me *through their word,*" John 17, 8, 14, 18, 20. The peculiar use of the plural "words" as a synonym of "word" in the sense of "message" cannot be merely accidental, for the emphasis is too obvious. In agreement with these statements of the Lord, the Apostle Paul writes, in an altogether general way, of his written message: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. . . . Which things also we speak, not *in the words* which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. 2, 4, 13. Surely the apostle may claim for himself the same consideration which every other writer regards as self-evident, namely, that his meaning be taken from the exact words which he uses, and not merely from the general tenor of his spoken or written statements. That the apostle wants the individual words accepted as he teaches them is apparent also from 1 Tim. 6, 3: "If any man teach otherwise and consent not to wholesome *words,*" the last expression being

synonymous with the common term "wholesome" doctrine as used a number of times in the Pastoral Letters. The substitution of "words" for "doctrine" in this instance is certainly most significant, for it indicates that St. Paul wanted his message accepted, not only in a general way and by virtue of its wider trend, but according to its individual words. The Apostle Peter speaks in the same way, in 2 Pet. 3, 2: "That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Savior." That the reference to individual words is not confined to the writings of the prophets, as some one might falsely assume, is clear from the parallel in Jude 17: "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." Also in the New Testament we are not dealing with a mere *vital inspiration*, but with *verbal inspiration*.

Before closing the discussion on the inspiration of the New Testament, it will be profitable to refer at least to other significant features which place the New Testament on a level with the Old. For one thing, the hundreds of quotations from the Old Testament, usually in support of some fact or doctrine presented in the New Testament writing, argue strongly for the common divine authorship as well as the use of Old Testament phrases and expressions. With reference to the latter it should be stated that the fact of their being used with some additional significance in the New Testament points to the divine authorship of these books. For if the writers had intended to bolster up their own human arguments with statements taken from the acknowledged Scriptures, they would certainly have taken pains to use exact quotations only. Instead of that we find that there is a wide variety in the use of Old Testament material, sometimes in quotations from the Hebrew, in a literal translation, sometimes in quotations from the Septuagint, sometimes in a free rendering. Besides, the imagery of the Old Testament is taken over into the New in a manner which indicates that the divine Author desired to present a new angle in the argument or to present an additional feature for the edification of the readers of the New Covenant. This is particularly characteristic of the Book of Revelation. — Another significant feature connected with the oral and written message of the New Testament is found in the fact that *the Lord plainly acknowledges the work of the writers who were thus teaching at His command*. As the result of Peter's Pentecost sermon three thousand souls were added to the congregation, Acts 2, 41; and immediately afterward we read: "*The Lord added to the Church daily such as should be saved,*" v. 47. Another sermon of Peter had the same results: "Many of them which heard the Word believed; and the number of the

men was about five thousand," Acts 4, 3. After the imprisonment of Peter and John, when the apostles had returned to the congregation and the great prayer of faith had been offered, we are told: "They were *filled with the Holy Ghost*, and they spake the Word of God with boldness," Acts 4, 31. Even Gamaliel was obliged to concede: "If this counsel or this work be of men, it will come to naught; but if it *be of God*, we cannot overthrow it," Acts 5, 38, 39. When Paul was working in Corinth, he received the assurance of the Lord: "Be not afraid, but speak and hold not thy peace; for *I am with thee*, and no man shall set on thee to hurt thee; for I have much people in this city," Acts 18, 9, 10. Of the success of the apostle in Ephesus even the silversmith Demetrius had to concede: "Not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded and turned away much people," Acts 19, 26, and that in spite of the fact that Paul endured many tribulations and trials, 2 Cor. 1, 8—10; 4, 1, 2. His own testimony as to the situation is given in these words: "For a great door, an effectual, is opened unto me," 1 Cor. 16, 9. And so throughout the Apostolic Age the Lord was on the side of His chosen apostles and the servants whom He had equipped with the gift of inspiration to make known the message of His salvation. As we shall see in another chapter, the teachers of the Church based their teaching upon the books which they accepted as God's message to men. No doubt, Tertullian and other teachers of the Church are right in stating that the growth of the Church was due to the fact that the power of the Lord attended His servants and was not based upon a false enthusiasm, which would have amounted to nothing but a flash in the pan. The founding and the propagation of the Christian Church on the basis of the Gospel-message, spoken and written, was obviously the work of God, who thus supported His ambassadors in their labors.

Another point which must be considered here is that of certain *writers of the New Testament who were not included in the direct promise of the Savior* in John 14, 26; 15, 26, 27; 16, 13; 17, 8, 18; Acts 1, 8. The case of *Paul* has really been covered in the discussion above, for he received a special commission from the Lord, Acts 9, 15 ff.; 22, 14; 26, 17; Gal. 1, 15 ff., and scores of other passages. As for *Mark*, he was related closely with Paul, both in his earliest and in his later career, but especially with Peter, who calls him his spiritual son, 1 Pet. 5, 13. It seems that Mark was closely associated with both Paul and Peter after the year 62 A.D. and that his gospel was written about the middle of the sixties. Patristic evidence, particularly that of Papias, whose designation of Mark as the "interpreter" (ἐρμηνευτής) of Peter is well known, and that of

Justin, Irenaeus, Clement of Rome, and Origen, agrees in noting the influence of Peter on the gospel of Mark. This is not to be understood as making Mark a mere amanuensis, or secretary, of the apostle, but as obtaining his information of the things most surely believed by Peter. The early Church accepted the gospel of Mark from the beginning, both its authenticity and its canonicity being regarded as secure. With regard to *Luke*, in addition to the argument offered by the opening paragraph of his gospel, noted above, we have the evidence of his relation to Paul, whose close companion he was for more than a decade and whose emphasis on the doctrine of justification and universal grace is reflected in both the gospel and the Acts of the Apostles. As for the *author of Hebrews*, which epistle has been ascribed to Paul, we may certainly say that he belonged to the inner Pauline circle, as the entire book so clearly indicates, and the book received full apostolic sanction by virtue of that fact, even though it must be regarded as an antilegomenon on historical grounds. In case the authors of the letters of *James* and *Jude* are not Jacobus Minor and Judas Lebbaeus, respectively, they would also be included in the group of apostles in the wider sense, as men who wrote under apostolic authority. (Cp. Gausson, *op. cit.*, 83 ff.)

A final paragraph concerns the *canon of the New Testament*, in so far as it comes into consideration in this connection. We have abundant evidence, even in the first century, that the writings now included in our New Testament were gathered by the churches and acknowledged as the Scriptures of the New Covenant. Thus, as we noted above, Peter refers to some kind of collection of Paul's epistles and places these on a level with the rest of the Scriptures. As for the gospels, only the four which we now have in the New Testament were accepted by the early Church, and that definitely by the beginning of the second century. Souter remarks (*The Text and the Canon of the New Testament*, 153 ff.): "Evidence of [only] the following books is entirely wanting in the Apostolic Fathers: Philemon, Second Peter, Second John, Third John, and Jude. . . . During the period 95 to 140 Zahn can find only four gospel citations which cannot be derived from our four gospels, side by side with many which attest the Church's use of the four." Before the middle of the second century all the books included in the New Testament canon were definitely in use, and most of them were accepted as canonical, in the Church. The question of the antilegomena and similar writings will be considered in a later chapter.

Before closing the discussion of the concept *inspiration* as presented in the books of the Bible itself, there are two more points which, for the

sake of completeness, require attention. The first concerns the *inspiration of non-doctrinal matters*. As we have seen, some modern critics distinguish between fundamental, or Christocentric, doctrines on the one hand, and the non-fundamental doctrines on the other, according to the latter only a secondary position in any form of inspiration. Others prefer to distinguish between doctrinal and non-doctrinal matters, insisting that all information on secular history, geography, geology, astronomy, and similar subjects contained in the Bible is subject to error, the writers of the Bible presenting views such as were current in their days, many of which, as the critics assert, have been found to be erroneous. With reference to this contention we refer, first of all, to the Bible itself. If even Christ stated that the smallest letter and the hooks of the various Hebrew letters would in no wise pass away, Matt. 5, 18; cp. Luke 16, 17, one can understand the attitude of Paul, who boldly asserted before the tribunal of Felix that he believed "*all things* which are written in the Law and in the prophets," Acts 24, 14. How can one entertain doubts as to the *verbal* inspiration of *all* parts of the Scriptures when Paul speaks so definitely concerning his own teaching and that of his fellow-apostles: "*which things* also we speak," ἃ καὶ λαλοῦμεν, 1 Cor. 2, 13, or when he states with regard to the *corpus* of the Old Testament: "*Whatsoever things* were written aforetime were written for our learning that we through patience and comfort of *the Scriptures* might have hope," ὅσα γὰρ προεγράφη, Rom. 15, 4?

The scathing denunciation which Keyser (*Contending for the Faith*, 221 f.) heaps upon the rationalistic critics who question the inspiration of the non-doctrinal sections of the Bible is worthy of careful consideration. He writes: "How marvelous is the reasoning of these rationalists! It amounts simply to this, that God gave to mankind a religious revelation and embroidered and inlaid it with multitudinous errors; also, that He separated religion from the stream of history, from the facts of the physical cosmos, and kept it far up in the air somewhere until these recent times of science and Biblical criticism, when He has at last consented to let it come down to the earth and find a 'local habitation and a name.' Can you and I believe that our holy and practical religion is a quixotic windmill like that? For our part, we continue to maintain that the religion which God gave us in the Bible is a historical religion and that the Bible itself gives us its true history and indicates unequivocally just what is its relation to the general history of the world. — 'The Bible was not intended to teach physical science.' No, not primarily. But it does teach and invade the realm of physical science in many places. In its first chapter

it gives a cosmogony. If God simply meant to teach religion in that chapter, why did He add so detailed a description of the method of creation? In order not to get His revelation mixed up with false science, He should have stopped with the first sentence, 'In the beginning God created the heaven and the earth.' But He did *not* stop there; He went on to tell us just how the primordial material was molded into shape and the earth prepared step by step for man's residence. In the first chapter therefore He gave us some distinct teaching in regard to astronomy and cosmology. In telling about the beginning of light, He dealt with the science of optics. With the origin of life He ventured into biology. When He told how vegetables came, He turned to botany. In describing the incoming of the animal kingdom, He — or the writer He inspired — moved into the science of zoology, including entomology and ornithology. When He described the atmosphere, called the 'expanse,' He was dealing with the science of meteorology. And when, in the latter part of the first chapter and the early part of the second, He recited the beautiful story of man's creation, He handled the material of the great and worthy science of anthropology. — Now we leave it to any one who will use his reason logically, whether the first chapters of our Bible separate the *religious* teaching from the sciences with which it is connected. Does this part of the Bible set off religion by itself, as if it were something isolated and alone? Is not this rather the real teaching, the full-orbed and comprehensive teaching, of the Bible, that its primary purpose is religion, but religion set vitally and organically in a scientific and historical environment?"

The second point that we wish to refer to in concluding this chapter is that of *the writers as tools*, as intimated and stated in a number of Scripture-passages given above. Here we cannot do better than quote from Pieper (*Christliche Dogmatik*, I, 276 f.): "We must therefore say concerning the relation of the Holy Ghost to the writers of Scripture: God used the holy writers as His *organs*, or *tools*, in order to transmit His Word, fixed in writing, to men. In order to express this relation between the Holy Ghost and the human writers, the Church Fathers as well as the old Lutheran dogmaticians call the holy writers *amanuenses*, *notarii*, *manus*, *calami*, writers, notaries, hands, pens, of the Holy Spirit. It is a well-known fact that these expressions are very generally derided by newer theologians. But Philippi justly calls this derision 'senseless derision.' The expressions are altogether in keeping with Scripture, as long as we observe the *point of comparison* (*tertium comparationis*), the *mere instrumentality*. The expressions state neither more nor less than the fact that the holy writers did not write their own, but the Word of God,

τὰ λόγια τοῦ θεοῦ, and that, as we have seen, is the authoritative judgment of Christ and of His apostles. These expressions therefore should not be treated with derision, but should be acknowledged as being in conformity with Scripture. That in this relation of instruments the writers were not dead machines, but living and personal instruments, endowed with reason and will and with a definite style (*modus dicendi*), and so remained, is evident even from the nature of the case. For God did not previously kill or dehumanize Isaiah, David, and all the holy prophets in order either to speak or to write His Word *through* (διὰ) them, but He carefully kept them alive and preserved them in their genuine human way of expressing themselves in order that they might speak and write and thus might be understood by men. And precisely this, and only this, was very emphatically taught and set forth by the Church Fathers as well as by the old dogmaticians when they spoke of *amanuenses*, *calami*, etc." Thus Scripture evidently wants to be understood.

III.

WHAT CONCLUSIONS MUST WE REACH?

We have let the Bible speak for itself, adding only such explanations as would seem to be required by an honest searcher for the truth. Our object was to be fair to the Bible, since it is surely entitled to at least the same consideration as any other book, namely, to be permitted to say what it desired to make known to its readers concerning its origin.

Our next task is to summarize, to offer definitions of the process of inspiration, conclusions which we, in fairness, ought to put down in studying the question. The mode of procedure, in other words, is this: Since the Bible has spoken for itself, we shall try to put down, as exactly as possible, what claims are thereby advanced by its sixty-six books as a unit volume. In doing this, we shall, for the present, offer only such definitions and explanations as have been offered by conservative Lutheran theologians, reserving the testimony of others for a later chapter.

Calov: "Divine inspiration may be regarded either as the *source* and *efficient cause* of revelation, in which sense it is an act of God as inspiring, or as the *form* which revelation assumes, or the revealed Word. . . . All the particulars contained in the Holy Scriptures are not indeed to be regarded as having been received by a peculiar and new revelation, but by the special

dictation, inspiration, and suggestion of the Holy Spirit. . . . The Holy Spirit, supreme Author of the Holy Scriptures, was not bound to the style of any one, but, as a perfectly free Teacher of languages, could use, through any person whatsoever, the character, style, and mode of speech that He chose and could just as easily propose the divine oracles through Isaiah in a highly ornate style as through Jeremiah in one of great simplicity. But He regarded not so much the ability of the writers to speak as the character of the subjects concerning which He wished them to speak; and throughout the whole He used His own authority under the guidance of His unlimited wisdom, so that we need not wonder that the same Spirit employed diversities of style. . . . The cause of this diversity of style is the fact that the Holy Spirit gave to each one to speak as He pleased."

Hollaz: "Divine inspiration, by which the subject-matter and the words to be spoken as well as those to be written were immediately suggested to the prophets and apostles by the Holy Spirit, preserved them free from all error, in the preaching as well as in the writing of the divine Word."

Quenstedt: "*Revelation*, formally and etymologically viewed, is the manifestation of things unknown and hidden and can be made in many and various ways, viz., by outward speech or by dreams and visions. *Inspiration* is that act of the Holy Spirit by which an actual knowledge of things is supernaturally conveyed to an intelligent creature, or it is an internal suggestion or infusion of conceptions, whether the things conceived were previously known to the writer or not. The former could precede the commitment to writing; the latter was always associated with it and influenced the writing itself."

Baier: "Divine inspiration was that agency by which God supernaturally communicated to the intellect of those who wrote not only the correct conception of all that was to be written, but also the conception of the words themselves and of everything by which they were to be expressed and by which He also instigated their will to the act of writing."

These statements are taken from Schmid's *Doctrinal Theology*, in the translation by Hay and Jacobs (p. 38 ff.), and among the propositions as given in this book itself we find the following (p. 39): "We are therefore to ascribe the origin of the Holy Scriptures to a peculiar agency of God, by means of which He impelled the prophets and apostles to the production of the Holy Scriptures and communicated to them both the matter and the form of that which was to be written. . . . Hence it follows that

everything that is contained in the Holy Scriptures is altogether and in every particular true and free from all error."

Hoenecke: "The holy writers were impelled to write by God Himself and wrote by divine command. . . . All and sundry contained in the Holy Scripture is inspired by God. . . . Also the words were inspired in the holy writers by the Holy Ghost. We teach not only inspiration of subject-matter (*inspiratio realis*), but also verbal inspiration (*inspiratio verbalis*); for the Holy Scripture teaches the verbal inspiration."

Pieper: "Inspiration is not only the so-called *inspiratio realis*, inspiration of subject-matter, nor only the so-called *inspiratio personalis*, inspiration of persons, but *verbal inspiration*, inspiration of *words*, because the Scripture, of which this being inspired is stated, consists not of things or of persons, but of written *words*. . . . Inspiration does not consist in a mere divine guidance and preserving from error (*assistentia, directio, or gubernatio divina*), but in the divine *transmission* or the divine *giving* of the words of which the Scripture consists. . . . Inspiration concerns not only a part of Scripture, possibly only its chief sections, the doctrines of faith, and those things which previously were unknown to the writers, but the *entire* Scripture. . . . Since, according to the statement of the Bible concerning itself the inspiration concerns not merely a part of the Scriptures, but the entire Scriptures, and the Scriptures do not consist of persons or of things, but of words, it is thereby stated that Scripture in *all* its words and in *every one* of its words is completely inerrant."

On the basis of these and other definitions, descriptions, and explanations, in which orthodox teachers of the Church have summarized the statements of the Bible concerning itself, the following comprehensive definition may serve for our further guidance: Inspiration is that miraculous process by and through which God, specifically the Holy Spirit, at specified times and for specific purposes, caused certain men, the prophets of the Old Testament and the evangelists and apostles of the New Testament, to write down in words of human speech both such historical incidents and other information as they were already familiar with and such other accounts and immediate revelations concerning future events and the mysteries of salvation as are a matter of His divine omniscience and wisdom alone, that every possibility of error, not only in every main proposition, with its discussion, but also in every subsidiary remark and incidental reference, was eliminated from the outset, while still, in this breathing in, both the natural characteristics and capacities and the acquired abilities of the various writers were employed in such a way as to produce that variety of style which gives to the Bible its wide and varied

appeal and makes both the Bible as a whole (*plenary* inspiration) and its every word (*verbal* inspiration) a product of God Himself.

Let us now analyze this definition. Inspiration is a *miraculous*, a supernatural, *process*. It is not to be identified with the special quickening of the capacities and powers which is so designated in the case of geniuses, for example, poets or artists, who produce masterpieces under the impulse of a special creative urge. Inspiration, as we speak of it with reference to the Bible, is a divine process, a miraculous influence differing from any mere raising of human powers to a higher potentiality. It is true that God may choose to employ a state of ecstasy in a prophet, 2 Kings 3, 15, and that the subject-matter which he transmits by special revelation may be so far above human ken and understanding as to cause the writers themselves to study their own literary productions, 1 Pet. 1, 10, 11. This, however, is not a necessary concomitant of inspiration.

Since the process is divine, it follows that *God is the agent* who does the in-breathing, as the word *θεόπνευστος* indicates. Or, as the Bible itself states, the *Holy Ghost* is the person of the Godhead to whom this process is chiefly ascribed, as in 1 Pet. 1, 12; Acts 28, 25; Heb. 3, 7; 9, 8; 10, 15. Since the Holy Spirit is the Spirit of the Father and the Son, it follows that the Triune God is the real Author of the Holy Scriptures, that the constantly recurring phrase "The Lord said" is applicable to the entire Bible, to the books which are included in the canon.

The inspiration of the Holy Scriptures was in operation with regard to *certain men*, namely, the prophets of the Old Testament and the evangelists and apostles of the New Testament. That the Lord bade these men write is clear from the commands which are found in hundreds of places throughout their books and in particular at the time of their calling, as in Is. 1, 1, 2; Jer. 1, 2; Ezek. 1, 3; Joel 1, 1; Luke 1, 1—4, and scores of other passages. These men were selected by God, in part at least, for this special purpose, to make known the Word of the Lord in writing. From the remarks which introduce many of the individual books and many of the individual prophecies and treatises it is clear, furthermore, that God inspired these men only *at specific times and for specific purposes*. It is said of Solomon, 1 Kings 4, 32: "He spake three thousands proverbs, and his songs were a thousand and five," and of this voluminous literary production we have only a part in the Bible. It is evident also that Moses was not speaking under the inspiration of God when he expressed his doubt as to the Lord's willingness to produce water from the rock, nor was Peter when he dissembled with the Jews at Antioch and became a cause of dissension. It was only when God wanted some specific message of His

brought to the attention of men that He employed the process of inspiration and produced the Book which is divine and infallible.

The message of the Lord, whether in the form of doctrine, or of historical narrative, or of personal information, or of words of lofty and ecstatic poetry, was not in unspeakable words, which it is not lawful for a man to utter, 2 Cor. 12, 4, but in intelligible *words of human speech*, as it was ordinarily in use by the men who were here concerned. This meant, as a matter of fact, that Amos, a herdsman and a gatherer of the fruit of the sycamore-fig tree, would use a different vocabulary than Isaiah, who was most likely of royal descent, had received a good education, and possessed supreme poetical ability. It meant that Matthew, the Jew and former publican, would express himself differently on a given subject from Luke, who was a Gentile Christian and had a wide and facile command of the Greek language. "From the fact that the Holy Ghost transmitted to the holy writers also the words it does not follow that He, as it were, brought also His own supply of words in order to express thereby what He desired to transmit and express through the holy writers. This would not at all be in agreement with the fact that the prophets and apostles are instruments of the Holy Ghost. Just because they serve in this capacity, He freely takes possession of all the means whereby they are accustomed to express their own thoughts and makes free use of them. Thus He also uses the supply of words of the holy writers and therefrom takes and gives them the word which they should utter according to His will. What might have happened to the holy writers if they were to choose a word out of their own vocabulary, namely, that they might make a wrong choice, this could not happen to the infallible Holy Spirit. He Himself takes the right word out of the vocabulary of His instruments and gives them this word to speak or to write, as they themselves are well aware, 1 Cor. 2, 13. If this opinion does not agree with any psychology, our answer is that inspiration is a miracle." (Hoenecke, *Ev.-luth. Dogmatik*, I, 344.)

The subject-matter of inspiration is, on the one hand, *accounts of historical incidents and other information* with which the writers were already familiar. Large sections of the historical accounts in both the Old and New Testaments refer to incidents in which the writers themselves were participants; in fact, the factor of speaking and writing as eye-witnesses is emphasized as a point of excellence with reference to several accounts in the New Testament, as in Luke 1, 2; John 15, 27; Acts 1, 21, 22; 1 John 1, 1—3. It has been noted also in the preceding chapter that the writers of the Bible often quote from historical accounts found in extra-Biblical sources, in the Old Testament in some fifty instances and in

the New Testament in such passages as 2 Tim. 3, 8 (Jannes and Jambres), Jude 9 and 14, and elsewhere. We might include here also quotations from heathen authors, as in Titus 1, 12, possibly also 1 Cor. 15, 33; for everything that was already contained in the mind of the holy writers of which the Spirit desired to make use He Himself passed through the assay of His divine wisdom, so that all human fallibility was removed in the process and the passage in question was received into the inspired account as a statement of historical truth. Hoenecke says of the last point: "When, for instance, Paul, in Titus 1, 12, quotes a verse of the Greek poet Epimenides, who lived about 600 years before Paul, this verse was undoubtedly known to the apostle from his natural knowledge; but in the Scriptures it is not quoted from the natural memory of the apostle, but by inspiration of the Holy Ghost." (*L. c.*, 342.)

With regard to other accounts, however, and in particular respecting such *immediate revelations* concerning future events and the mysteries of salvation as are a matter of God's divine omniscience alone, it must be evident even to the skeptical mind that we are dealing with a supernatural, a miraculous, influence. When Moses, for example, narrates the story of the creation, he is speaking by inspiration, which is, in effect, revelation in every word, although the Holy Ghost, also in this instance, employed the natural vocabulary of Moses. When Peter says of the prophets of the Old Testament that they were obliged to study their own writings in order to find out just what the Holy Ghost had spoken through them, 1 Pet. 1, 12, it is clear that their writings contained no information which mere human beings could have gathered by themselves. And when Paul, time and again, refers to the mystery which had been hidden from the ages, but was now made manifest and revealed by the Spirit, 1 Cor. 2, 6—10, he is stating the same fact which Peter refers to in 1 Pet. 1, 20 concerning the manifestation of Christ and the Word of Grace. It is altogether Scriptural to apply the words of St. Paul in 1 Cor. 2, 10 to all revelations of the mystery of salvation: "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." For he himself makes the sweeping statement: "Ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit," Eph. 3, 4, 5.

Since, then, the Holy Ghost is the Author of Scripture, as is so clearly stated in the Bible, it follows that *every possibility of error*, not only in every main proposition with its discussion, but also in every subsidiary remark and incidental reference, *was eliminated from the outset*.

The Holy Spirit, as true God, is the Possessor of the fulness of all wisdom. He is the Spirit of Truth, John 15, 26; 14, 17; 16, 13; 1 John 4, 6, as He is the Spirit of Wisdom, Is. 11, 2; Eph. 1, 17. What He gave to His inspired messengers to say, His eternal Word, was the truth, ἀλήθεια, in the absolute sense, John 17, 17. He did not merely dictate main propositions, leaving the development of such statements to the discretion of the human writers, but He added His own explanations and expositions of all such propositions. This is shown from the manner in which Jesus argues from individual words in the Old Testament, as in John 10, 35 and Luke 20, 37, 38, as does also St. Paul in Gal. 3, 16. The Spirit's authorship precluded all error.

At the same time, however, as intimated above, it remains true that in this process of inbreathing both *the natural characteristics* and *capacities and the acquired abilities* of the various writers *were employed* by the Spirit. The speech, the preaching, and the writing of Paul and of all his fellow-apostles were not with enticing words of man's wisdom, did not present any human philosophy. But they spoke and wrote in the language which was used and generally understood by their fellow-men. It is true that many terms employed in the Scriptures, also such as had a religious connotation, were invested with a new meaning, such as πνευματικός, οὐράνιος, ψυχικός, ἐπίγειος, Κύριος, μυστήριον, σωτηρία, παλιγγενεσία; but these were nevertheless words of human speech, and their meaning was made clear by the writer under the Spirit's inspiration. While it is true that we now see through a glass, darkly, 1 Cor. 13, 12, this is not because the Holy Ghost caused His inspired penmen to use words which it is not lawful for men to utter, but because the subject-matter is so far beyond human comprehension that no human mind can fully grasp its unfathomable import. It is on this account that the words of the apostle apply: "Even so the things of God knoweth no man but the Spirit of God," 1 Cor. 2, 11.

One most fortunate consequence of this manner of presenting divine truths in words of human speech appears in the fact that this process produced that *variety of style* which gives to the Bible its wide and varied appeal. The style of writing employed by Moses differs widely from that of the other historical books and in particular from the prophetic and poetical books of the Old Testament. But there is a great difference also between the various prophets; for the majestic poetry of Isaiah has an altogether different appeal from that of his humble contemporary, Micah, and the Lamentations of Jeremiah show an altogether different structure from that of the Book of Proverbs. In the New Testament,

likewise, we have the lofty and sustained eloquence of Paul in the Letter to the Ephesians beside the simple sentences of John and the poetical language of Peter. The very moods of joy and sorrow, of elation and depression, of trust and hope, of sympathy and reverence, are embodied and reflected in various books and chapters of the Bible. There are few Christians who do not have favorite chapters and passages in the Bible, as their own marginal notes and marks in their personal copies of the Bible indicate. All these factors were taken into consideration by the Holy Ghost when He prepared His Word for the use of men.

And in all these considerations the faith of the believers in the Word of God is sustained and strengthened by the fact that the Bible both *as a whole*, as an entity or unit, and *in its every word* is the product of God Himself. This confidence is not even disturbed, as we shall presently see, by the fact that this absolute assurance concerning every word is commonly attributed to the autograph manuscripts alone; for, while we do not ascribe inspiration to the numerous copyists of the Bible, we rely upon the promise of the Lord that we also, who have come to faith by the written word of the apostles and prophets as handed down through the ages, are kept in this faith by His power through the Word, John 17, 20. Besides, a calm and sane application of the rules of hermeneutics and the proper use of textual criticism will take care of the text in such a manner as to preclude all uncertainty and doubt in every item pertaining to the truth of salvation.

But what about certain contentions made by men in our days who are apparently serious in their appreciation of the Bible and yet speak of such things as levels of inspiration? It is clear from the Bible itself that such men either confuse terms or are rationalistic in their views. It is true, as indicated in the foregoing chapter, that we may well distinguish a *difference of manner* in inspiration, namely, by differentiating between outright revelation of truths which pertain to the mystery of salvation, historical facts which were known to the human writers, and other information, such as quotations from extra-Biblical books with which they were familiar. This is practically the distinction of Quenstedt: "*Quaedam fuerunt sacris scriptoribus naturaliter prorsus incognitae. . . . Quaedam naturaliter quidem cognoscibiles fuerunt. . . . Quaedam non tantum cognoscibiles, sed et naturaliter actu ipso cognitae fuerunt publicis Dei notariis per propriam experientiam.*" (Quoted in Pieper, *Christl. Dogmatik*, I, 266.) Thus a distinction may also be made between various books of the Bible as to the importance of their contents with reference to the working and maintaining of faith in the salvation wrought by Christ. But this does

not warrant the assumption that there is a difference in the inspiration or the divinity of various parts of the Bible. Scripture is uniformly the product of the Holy Spirit. Any distinction made by theologians is *in the field of doctrinal theology*, but not within the doctrine of inspiration itself. In this sense Luther emphasized the greater importance of the gospel of John, the Letter to the Romans, and the First Epistle of Peter.

In this connection we are compelled to reject therefore such modern designations as *vital* or *central* inspiration, as used by modern writers to discredit or to obscure the fact of plenary and verbal inspiration. The adjectives themselves may be applied to *doctrines, books, and passages* of the Bible with reference to their relative importance for faith and life, but under no circumstances may they be accepted as teaching levels, or degrees, of the process of inspiration itself. It cannot be said of any part of the Bible that it is more inspired than others, even if it contains a greater amount of direct revelation than others and may have a greater doctrinal content. Regardless of the nature of a passage of Holy Scripture, regardless of the information it offers, regardless even of its doctrinal content *per se*, inspiration, plenary and verbal, is a fact, and the Bible is both infallible and inerrant. In short, if we desire to remain with the truth of the Bible, we must hold that the Holy Ghost provided not merely the *impulsus et mandatum scribendi*, that the process of giving the Word was not merely an *inspiratio hominum* or only an *inspiratio rerum*, but very clearly and definitely an *inspiratio Verbi per verba divinitus data*.

IV.

THE VOICE OF HISTORY.

In the article entitled "Holy Scriptures in the Early Church," which was referred to in chapter I, Prof. Charles M. Jacobs makes also the following statements: "When we pass out of the apostolic into the post-apostolic age, then we must expect to find men thinking pretty much as they did a generation or two before, or at least to find that the elements of their thinking are the same. They still have their threefold source of truth, but the emphasis upon the different channels of truth is beginning to shift. The thought of *immediate inspiration* as a source of truth is beginning to slip into the background. . . . The truth which these second-century Christians sought in the Old Testament was not historical truth.

They were utterly unconcerned [?] about that. What they wanted was doctrinal and ethical instruction. The value of the Scriptures lay, for them, in their prophetic, doctrinal, and moral content. A passage of the Old Testament which contained none of these elements had no value to them. . . . Concerning these New Testament books there was no theory of inspiration. In that respect they were still looked upon as different from the Old Testament. They were plain and simple narratives of fact, or statements of truth. There was no difficulty in interpreting them. There was about them nothing of the cryptic character that was universally thought to belong to sacred writings. And yet the Apostolic Fathers and the Greek apologists were continually quoting them. The quotations are in many cases without acknowledgment; the authors simply slip into their own text phrases caught out of some New Testament book. Occasionally indeed there is an exception, and Barnabas once introduces a word of Christ with the formula 'It is written'; but he does it only once, and none of the other writers follows him." (*Theological Studies*, 204. 208. 215.)

It is too bad that these statements are partly inadequate, partly misleading. For when we examine the writings of the Apostolic Fathers and of the apologists and teachers of the early centuries, we find an attitude which is identical with that of Christ and of the apostles, and of course not only with reference to the Old Testament, but to the New Testament as well. If we want to get some idea of the estimation in which the post-apostolic Church held the Bible and the individual books of the Holy Scriptures, we might consider the following data. The writings known as those of the Apostolic Fathers (Clement of Rome, Ignatius, Polycarp, *The Teaching of the Twelve*, *The Epistle of Barnabas*, *The Shepherd of Hermas*, and *The Epistle to Diognetus*) have 48 references to Genesis, 23 to Exodus, 10 to Leviticus, 17 to Numbers, 33 to Deuteronomy, 9 to Joshua, 5 to Judges, 2 to each of the Books of the Kings, 3 to Second Chronicles, 2 to Esther, 16 to Job, 103 to the Psalms, 19 to Proverbs, 1 to Ecclesiastes, 65 to Isaiah, 17 to Jeremiah, 10 to Ezekiel, 10 to Daniel, 1 to Hosea, 4 to Joel, 1 each to Amos and Jonah, 4 each to Zechariah and Malachi. With regard to the New Testament the evidence is even stronger; for we find 100 references to Matthew, 24 to Mark, 32 to Luke, 35 to John, 21 to Acts, 31 to Romans, 43 to First Corinthians, 10 to Second Corinthians, 9 to Galatians, 25 to Ephesians, 16 to Philippians, 5 to Colossians, 8 to First Thessalonians, 4 to Second Thessalonians, 16 to First Timothy, 11 to Second Timothy, 10 to Titus, 28 to First Peter, 4 to Second Peter, 7 to First John, 1 to Second John, 19 to James, 1 to Jude, 27 to Hebrews, and 6 to the Apocalypse.

Let us now go into details, beginning with *Clement of Rome*. In his *First Epistle* alone this theologian, who was a contemporary of the Apostle John, has 93 direct quotations from 21 different books of the Bible. And these are by no means merely such quotations as he might be expected to make from practically any book which he considered valuable, but he has a number of passages in which he distinctly and definitely states that he believes in the inspiration of the Bible. In chapter VIII: "The ministers of the grace of God *spoke through the Holy Spirit* concerning repentance," whereupon he quotes from Ezekiel and Isaiah. Speaking of the Lord Jesus Christ in chapter XXI, Clement says: "For *He says* in one place: 'The Spirit of the Lord is a lamp searching the inward parts,'" the reference being to Prov. 20, 27. In chapter XLII: "The apostles received the Gospel for us from the Lord Jesus Christ; Jesus the Christ was sent from God. . . . They went forth in the assurance of the Holy Spirit, preaching the good news that the kingdom of God is coming . . ., for many years before had bishops and deacons been written of; for the *Scriptures say thus* in one place: 'I will establish their bishops in righteousness and their deacons in faith.'" In chapter XLVII: "Truly, under the inspiration of the Spirit he [Paul] wrote to you" (ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν), the reference being to First Corinthians. In chapter XIII: "The Holy Spirit says, 'Let not the wise man boast himself in his wisdom,'" the quotation being from Jer. 9, 23, 24. Time and again Clement introduces a quotation with the statement "He says," using this interchangeably with "the Scriptures say" and similar expressions. This characterizes the attitude of the bishop of Rome at the end of the first century. It may be noted, in passing, that also in the *Second Epistle*, formerly ascribed to Clement, there are 25 direct quotations from Scripture, many of which are introduced by the phrases "He says," "Scripture says," "The prophetic Word also says," so that there can be no doubt as to the author's attitude toward the Bible, which he consistently treats as an entity.

In the seven *Epistles of Ignatius*, which are now generally accepted as being genuine, there are 231 references to the Bible, some of which indeed are more in the nature of incidental quotations; but the majority show the same characteristics which mark the reverent attitude of the other writers of the postapostolic age. He uses the phrase "It is written" (γέγραπται) in the *Letter to the Ephesians* (chap. V) and in the *Letter to the Magnesians* (chap. XII) and otherwise shows that he regards the Scriptures of the Old and of the New Testament as a standard whose authority he accepted without the slightest equivocation.

Another man who stood very close to the Apostolic Age was *Polycarp* of Smyrna. In the epistle which he and the elders with him addressed to the congregation at Philippi we find the same attitude with regard to the Holy Scriptures which characterizes the other writings of this age. In this letter, brief as it is, we find 57 references to, and quotations from, Scripture, generally in the incidental fashion which marks the teacher who accepts the arguments of Holy Writ without question. Five times Polycarp specifically remarks that he is quoting from Scripture, and his manner of doing so appears from chapter XII, where he writes: "For I am confident that you are well versed in the Scriptures, . . . as it is said in these Scriptures," whereupon he quotes Eph. 4, 26. In chapter VI he combines several Scripture-passages in the statement: "Let us serve Him with all fear and reverence," to which he adds the words: "As He Himself commanded us and as did the apostles, who brought us the Gospel, and the prophets, who foretold the coming of our Lord." So there can be no doubt concerning the position that Polycarp takes with reference to the Bible.

As for the *Teaching of the Twelve*, even the most superficial examination is bound to show that the entire treatise is based upon Scripture as the God-given Word. The very contents of the treatise, which consist largely of extracts and quotations from various books of the Bible, show that the author (or authors) considered the Scripture the inerrant source of all doctrines. The same fact appears quite as clearly from the *Epistle of Barnabas*, which may have been written about the same time as the *Didache*. The author of this letter made use of Holy Writ either in quotations or in references or in employing its phrases, almost 100 times, the statements "The prophet said" or "Scripture said" being used interchangeably with statements which directly declare that "the Lord spake by the prophets," or "prophets having received the gift of prophecy," or "The Holy Spirit put it into the heart of Moses," or "God said." For example, he writes concerning Is. 53: "For it is written (γέγραπται) concerning Him," and almost immediately afterward: "The prophets who received grace from Him prophesied of Him." When the author quotes Matt. 20, 16, he remarks: "Let us take heed lest, as it was written" (ὡς γέγραπται). With reference to Ps. 43, 4 he states: "For the Lord says again," and immediately afterward, with regard to Ps. 22, 23: "He says," the subject evidently being again "the Lord." It is evident in every chapter of the treatise that its author presupposed the inspiration of Holy Writ.

Without going into an analysis of the *Letter to Diognet* and the

Shepherd of Hermas, which exhibit the same general characteristics as the other writings of the so-called Apostolic Fathers, without even considering the testimony of *Papias*, as offered in the fragments contained in the writings of Eusebius, we turn to the testimony found in some of the apologists of the second century. Thus *Athenagoras* (fl. 177 A.D.) has many fine arguments for the truth of the Scriptures in his *Supplication for the Christians* (Προσεβήλα περὶ Χριστιανῶν), as in chapter VII: "We have prophets as witnesses, who have spoken of God and divine things by divine inspiration (πνεύματι ἐνθέῳ). Judge for yourselves how unreasonable it is not to believe the Spirit of God, who ruled and moved the mouth of the prophets like instruments" (πιστεύειν τῷ παρὰ τοῦ πνεύματι, ὡς ὄργανα κειμηνηκότι τὰ τῶν προφητῶν στόματα). And in chapter IX: "I suppose that to you, as learned men, also Moses, Isaiah, Jeremiah, and the other prophets are not unknown, who . . . upon impulse and under movement of the divine Spirit expressed that to which they were impelled. For the Spirit employed them as does a flute-player the flute which he plays" (οἱ κατ' ἑκασταὶ τῶν ἐν αὐτοῖς λογισμῶν κινήσαντος αὐτοὺς τοῦ θεοῦ πνεύματος, ὃ ἐνεργοῦντο ἐξεφώνησαν, συγχρησαμένου τοῦ πνεύματος ὥσει καὶ αὐλητῆς αὐλὸν ἐμπνεῦσαι).

The total number of Biblical references and quotations in the writings of *Justin Martyr* exceeds 400, and his manner of quoting is even more emphatic than that of his contemporaries. Not only in his *First Apology* are these passages found, but also in his *Dialog with Trypho*, his *Discourse to the Greeks*, his *Hortatory Address to the Greeks*, and his *On the Resurrection*. In chapters 31—53 of the *First Apology*, Justin proves the truth of Christianity, the deity of Christ, and other truths from the fulfilment of the Old Testament prophecies. Chap. 31: "There were then among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings . . . carefully preserved in their possession when they had been arranged in books by the prophets themselves in their own Hebrew language." Chap. 32: "By the divine, holy, prophetic Spirit it had been prophesied through Moses that there would be a Ruler . . ." (Gen. 49, 10, 11). Chap. 33: "What was incredible and was regarded by men as impossible, that God has prophesied through the prophetic Spirit as something which would certainly come to pass in time . . ." (Is. 7, 14). "That the prophets were inspired by none else than the divine Logos (θεοφοροῦνται εἰ μὴ λόγῳ θεῷ), that also you will admit, as I suppose." Chap. 35: "Isaiah, being inspired by the prophetic

Spirit, said." Chap. 41: "And again, in another prophecy, where the prophetic Spirit proclaims through the same David, that Christ, after being crucified, would reign . . ." (Ps. 95). Chap. 44: "But this the holy prophetic Spirit taught, who testifies through Moses . . ." (Deut. 39, 19). In his *Hortatory Address to the Greeks* Justin writes: "It was impossible for these men, either according to their nature or according to their human understanding, to grasp such great and divine things; this was done rather through the gift of grace which came from above upon the holy men (τῇ ἄνωθεν κατελθοῦσῃ δωρεᾷ). They did not require the art of oratory, but they merely were expected to yield to the energy of the Spirit of God (τῇ τοῦ θείου πνεύματος παρασχεῖν ἐνεργείᾳ)." The same thought is found in the *Dialog with Trypho*, where we read: "There were once men who, speaking through the divine Spirit (θεῷ πνεύματι λαλήσαντες), prophesied future things, that is, prophets, whose books are still extant." From these and other passages in Justin's works it is clear that he believed in the inspiration of the Bible, also that of the New Testament, placing the apostles on the same level with the prophets of the Old Testament.

We quote next from *Irenaeus*, who is usually reckoned with the apologists, his chief work being commonly quoted as *Adversus Haereses*. Even a superficial examination of the more than 1,200 direct or indirect quotations from the Bible found in the writings of Irenaeus is bound to have a cumulative effect on the unbiased searcher for the truth, since he not only uses the expression that "the Scriptures say thus and so," but by way of change also "the Lord says" and other similar statements. But in addition he clearly indicates his conception of the phenomenon of inspiration. In Book II, chap. 47 (28), he states: "We must believe God, who has given us the right understanding, since the Holy Scriptures are perfect (*Scripturae perfectae sunt*), because they are spoken by the Word of God and the Spirit of God." Book III, chap. 1: "We have learned the order of our salvation through no other people than through those by whom the Gospel came to us, which they preached at that time, later, however, according to the will of God, transmitted to us in writings as the foundation and pillar of our faith." Book III, chap. 5: "From that which the apostles have written down as doctrine from God we want to bring evidence that Christ is the Truth and in Him is no lie. The apostles also as disciples of the truth are free from all lie (*extra omne mendacium sunt*), for the lie has no part in the truth." Book III, chap. 16: "Matthew might have said: The birth of Jesus was done so (*Iesu generatio sic erat*). But the Holy Ghost, who noted the corrupters of the truth in advance and desired to take preventive measures against them, said through Matthew

(1, 18): The birth of Christ was done in this manner (PER MATTHAEUM ait: *Christi generatio sic erat*).” This list of passages could be increased considerably; for Irenaeus improves every opportunity to emphasize the fact of inspiration, even when he, in referring to the peculiarities of the Pauline style, states that the apostle’s occasional ungrammatical sentences are due to the mighty impetus of the Spirit, who inspired him (*propter velocitatem sermonum et propter impetum, qui in ipso est, Spiritus*).

Returning now to the East, to *Theophilus of Antioch*, we take note of the more than 70 references to the Holy Scriptures which are found in his treatise *Ad Autolycum*. Time and again we find such statements as “Scripture teaches us, saying,” or “Scripture states, saying,” or “The holy Word teaches us,” or “The Law, that is of God, says,” or “And Moses, who lived many years before Solomon, or rather, the Word of God by him, as by an instrument, says.” But in addition there are passages which expressly define inspiration. Book I, chap. 19: “The prophets have prophesied through the Holy Spirit of that which was in the future and afterwards was exactly fulfilled.” Book II, chap. 9: “The men of God, who were moved by the Holy Spirit and were breathed upon and made wise by God (πνευματόφοροι πνεύματος ἁγίου — ἐμπνευσθέντες καὶ σοφισθέντες), these were men taught of God and holy and righteous people. . . . This, therefore, which is the Spirit of God, and the beginning and the wisdom and the strength of the Most High, came down upon the prophets (κατήρχετο εἰς τοὺς προφῆτας) and spoke through them (ἐλάλει δι’ αὐτῶν).”

Among the writings of *Clement of Alexandria* his *Cohortatio ad Gentes* and his *Stromata* are particularly illuminating as to his attitude toward the Scriptures, although his *Paidagogos* likewise contains hundreds of references and quotations. Time and again we find such statements as the following: “Let us adduce the voice of prophecy,” “According to that inspired apostle of the Lord,” “The Scriptures make this all clear,” “Jeremiah, the prophet, gifted with consummate wisdom, or rather the Holy Spirit in Jeremiah, exhibits God,” “What the Holy Spirit says by Hosea,” “The Lord has inspired the song of salvation,” “The Holy Spirit will show you,” “God Himself alludes, speaking by Isaiah.” In his *Cohortatio ad Gentes*, Clement says, chap. 1: “He Himself, the Lord, speaks in Isaiah, He Himself in Elijah, in the mouth of the prophets He Himself” (ἐν στόματι προφητῶν αὐτός). In chap. 8: “The divine writings (γραφαὶ θεῖαι) and their wise rules of life are the short way to salvation.” In chap. 9: “And I could quote you thousands of passages of Holy Writ, of which not one tittle will pass away without being

fulfilled; for the mouth of the Lord, of the Holy Spirit, has said this. . . . Because the apostle acknowledges this doctrine as truly divine, he says: But thou, Timothy, from a child knowest the Holy Scriptures . . . (2 Tim. 3, 15). For holy in truth are the writings which make holy and divine (ιερά γὰρ ἀληθῶς τὰ ιεροποιούντα καὶ θεοποιούντα γράμματα); and the Scriptures put together out of the holy writings and syllables, the things put in orderly array (ἐξ ὧν γραμμάτων καὶ συλλαβῶν τῶν ιερῶν τὰς συγκειμένας γραφάς, τὰ συντάγματα) the same apostle further on calls 'inspired of God' (θεοπνεύστους), profitable. . . ." So completely does Clement believe in the inspiration of Scripture that he apparently wants even the Septuagint included in this phenomenon, since it is quoted so frequently in the New Testament.

The same high regard for the Word of God is found in the writings of the African theologians. *Tertullian* has far over 4,700 references and quotations from the Bible in his various treatises (*On Idolatry, The Shows, The Chaplet, To the Nations, Answer to the Jews, The Soul's Testimony*). He uses expressions like the following: "Scripture the voice of God the Holy Spirit," "The Holy Spirit upbraids the Jews with their holy days," with reference to Is. 1, 13, 14, "prophecies of the Holy Spirit," "promise of the Spirit of God given Paul to guide into all truth," "the divine Word of God, doubly sharpened with two Testaments of the ancient Law and the new Law," "as to our Scriptures, so much the more believe writings which are divine," "there is no divine saying except of the one true God, by whom the prophets and apostles and Christ Himself declared their grand message." In his *Apology* Tertullian says: "From the beginning God sent men, worthy by virtue of righteousness and innocence to understand and to witness of God, into the world, filled with the divine Spirit, that they might teach." And in his *De Praescriptione Haereticorum*: "The Apostolic Church combines the Law and the prophets with the gospels and the writings of the apostles and therewith nourishes the faith." — *Cyprian* speaks in the same vein when he writes (*De Unitate Ecclesiae*): "Thus the Holy Spirit speaks in the divine writings (*loquitur in divinis Scripturis Spiritus Sanctus et dicit, — item denuo dicit*); the Holy Spirit speaks through Solomon; the Holy Spirit designates them in the psalms (*quos designat in psalmis Spiritus Sanctus*)."

We might include here many others of the early Church Fathers, such as *Novatian*, *Lactantius*, *Eusebius*, *Arnobius of Sicca*, *Athanasius*, *Basilius the Great*, *Cyrill of Jerusalem*, *Epiphanius*, *Chrysostom*, *Jerome*, *Augustine*, and a score of less important men. (Cp. *Rohnert, Die Inspiration der Heiligen Schrift*, 97 ff.; *Migne, Patrologia Latina*.) Even the

men of the School of Antioch, such as Theodore of Mopsuestia, upheld the inspiration of Scripture, although they showed a leaning toward liberalism. The same is true of *Origen*, whose high regard for Scripture was vitiated, in a measure, by his allegorizing tendencies. Yet he writes in his *De Principiis*: "This, indeed, is taught without contradiction in the churches, that the Holy Spirit inspired every one of the prophets and apostles and that there was no other Spirit in the ancient ones than in those who after the incarnation of Christ stood under divine inspiration. . . . Furthermore it is asserted by us that Scripture was written by the Holy Spirit (*quod per Spiritum Sanctum Scripturae conscriptae sint*)."^{*} Book IV, chap. 1, deals specifically with the divine inspiration of the Holy Scriptures (περὶ τοῦ θεοπνεύστου τῆς θείας γραφῆς), and Origen contends that the Christian doctrine must not only be presented correctly, but must also be proved by testimonies from Scripture; but this presupposes faith in the divine inspiration of Scripture.*

The study of these and other passages and excerpts from the early writers of the Church yields the following picture as to the general attitude of the representative teachers of those centuries. Even the names which the early Church applied to the Holy Scriptures indicate that they were not regarded as the work of men, but of God; for the collection was known as divine Scriptures, Scriptures inspired by God, heavenly Scriptures, sacred library. And the writers are designated as stewards of the grace of God, instruments of the Spirit and of the divine voice, mouth of God, voices of God, hands of God, bearers of the Spirit, men inspired by God, taught by God, directed and moved by the Spirit. In a number of instances the writers of the Scriptures are referred to as holy, righteous, and pious men, true and trustworthy witnesses of the truth, who gave ample evidence of their faithfulness and disinterestedness. But still more emphatic are the early theologians in their insistence upon the divine credibility of the Scriptures. The writers were impelled and moved, breathed upon, illuminated, filled with wisdom, inspired by the Holy Spirit, who filled them, taught by God. Yea, God Himself and the Spirit of God spoke through them, or the Logos gave them the knowledge which they transmitted in their writings.

Just as clearly do the early theologians state that the writers of Holy Writ received God's specific command to write their books (*impulsus ad scribendum sive mandatum divinum*), so that nothing was done in an

* The quotations in this entire section are taken partly from Lake, *The Apostolic Fathers*, compared with Lightfoot; then also from Thalhoffer and Besnard.

arbitrary or unauthorized way, even when there was a specific occasion for writing. For this reason the authors of the Bible received both the subject-matter and the words, both substance and form, from the Holy Spirit (*suggestio rerum et verborum*). Clement of Alexandria speaks of the very *ῥεάμματα* and *σύλλαβοι* which the writers received by inspiration. Origen declares that not one iota or tittle is useless in the message of God to men, and in one instance he even speaks of the letters of the words as being those of the Holy Ghost.

As to the mode or form of inspiration, the ancient Church considered the phenomenon of inspiration chiefly as a passive and receptive attitude on the part of the inspired writers, a yielding to the working of God's Spirit, who spoke through them and used them as His instruments. Athenagoras as well as Justin compares the writers of the Bible to musical instruments, such as the flutes or the zithers of the Holy Ghost. Yet the theologians do not allege the inspiration to consist in a completely unconscious and ecstatic frame of mind (the exception perhaps being Tertullian), but in a complete guidance of will and mind, so that their work was not the product of their own spirit, but of God. Even the style of the holy writers is discussed by authors of the early Church, who evidently held that the Holy Spirit used the personality of the Biblical writers, their special gifts, capacities, abilities, peculiarities, states of mind, and other factors in speaking through them and in using them like vessels of various forms, all of which were filled with the content of His divine wisdom. The Spirit did not use the same pattern in every book, nor did He make use of the same forms of language throughout, but He employed the various gifts as He found them, even accommodating Himself to the individuality of His tools.

These factors, as the various writers point out, were bound to result in the remarkable *unity* of the Scriptures, since the Holy Spirit speaks in both parts of the Bible and through the evangelists and apostles as well as through the prophets. Hence also the assertion that there can be no real contradictions in the Bible; for the divine authorship makes for perfect harmony and agreement in all the parts of Holy Writ. For this reason Irenaeus uses the emphatic statement: "*Scripturae perfectae sunt*," because they are spoken by the Logos and the Spirit of God; and this is true of *omnis Scriptura, a Deo nobis data*. It follows furthermore that Scripture is a fully adequate and sufficient source of God's revelation for the salvation of men. It contains all that men must know concerning their redemption and sanctification; and it contains nothing superfluous and unnecessary. Clement of Alexandria rebukes the heretics who do not

make use of the entire Scriptures, but omit passages which reprove their false position. To him as to all the other orthodox teachers of the early centuries the Scripture was God's inerrant Word, since no mere men would have had the ability or the understanding to penetrate into the depths of divine wisdom and to reveal the mysteries of redemption. Such was the attitude of the early Church practically up to the sixth century.

During the Middle Ages, and especially during the period of scholasticism, the attitude toward the Bible was no longer fully what it had been in the early centuries. This was due, in a large measure, to the growing reverence for the tradition of the Church, a factor which has had unfortunate consequences to this day. Yet we find that, whenever men turned to the inspired pages, they were bound to be impressed with the evidence contained in the Word itself. *Gregory the Great* writes (*Moral. in Iob*, c. 1): "Who wrote this is a very superfluous question, since it is confidently believed that the Holy Ghost is the Author of this book" (*quum tamen auctor libri Spiritus Sanctus fideliter credatur*). Although *Johannes Damascenus* regarded also the tradition of the Church very highly, he declares (*De Fide Orth.*, I, 1): "All that has been transmitted to us by the Law and the Prophets, the apostles and evangelists, we accept, acknowledge it, and honor it, without desiring anything beyond these" (*οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες*). In the controversy between *Fredegis* and *Agobard* in the ninth century the latter took the position that the speech of the Holy Ghost did not consist in material words, but in sense and content, wherein alone the dignity of the Holy Ghost was to be sought, while *Fredegis* defended the more conservative and orthodox view. *Euthymius Zigabenus* also held a more liberal view, declaring that the evangelists had not all reported in the same way, since they had not written their accounts at the immediate dictation of Jesus. (*Ad Matt.* 24, 18.) *Johannes Scotus Erigena*, in his *De Divina Natura*, among other statements has also the following in the form of a prayer: "O Lord Jesus, no other reward, no other bliss, no other joy do I beg of Thee for me but that I may acknowledge Thy Word, which was inspired by Thy Spirit (*verba tua, quae per tuum Sanctum Spiritum inspirata sunt*) as being pure and free from error." The attitude of *Anselm of Canterbury* is set forth in his oft-quoted words (*Proslog.* 1): "I do not strive to understand the truth in order to believe, but I believe it in order to understand it; for that I also hold, namely, unless I believe, I shall not understand" (*Neque enim quaero intelligere ut credam, sed credo ut intelligam; nam et hoc credo, quia, nisi credidero, non intelligam*). *Bernard of Clairvaux* regarded the Bible very highly and quoted it constantly, but his attitude is shaped

by his mysticism. The same is true in an even greater measure with regard to *Hugo of St. Victor*, who placed tradition on a level with the Bible and distinguished between specifically human and divine elements in the Scriptures. *Abelard* did not regard the prophets and apostles as being free from error, although he frequently attempts to blame the copyists for supposed discrepancies. *John of Salisbury* considered the Bible the highest norm of Christian truth, but believed also in special revelations, which, however, were not to contradict the doctrine of the Church. *Alexander of Hales* and *Albertus Magnus* placed inspiration and revelation on the same level, as the most certain source of theological understanding, so that the understanding of faith and theological knowledge coincide. *Thomas Aquinas* expressly designates God as the Author of Holy Scripture (*auctor Scripturae*), who by His divine power gave authority to both subject-matter and words. He expresses his conviction that the activity of the Spirit extended partly to the apprehension, partly to the transmission, partly also to the actions of the prophets, and he makes a distinction in the value of the various parts of the Bible. *Duns Scotus* (*Prolog. in Sentent.*) speaks of the necessity of the divine revelation given in the Holy Scriptures and names the individual characteristics of this revelation, namely, *praenuntiatio prophetica*, *Scripturarum concordia*, *auctoritas scribentium*, *diligentia recipientium*, *rationabilitas contentorum*, *irrationabilitas singulorum errorum*, *ecclesiae stabilitas*, *miraculorum claritas*. *Tauler*, the chief exponent of German mysticism, distinguished between the active and the passive power of reason, considering the latter as being impregnated by the former and this as receiving divine revelations. *John Wyclif* took a very determined stand with regard to the inspiration of the Bible, writing, for example (*Triologus IV*): "If there were a hundred Popes and all the monks became cardinals, yet one could accord their opinion in matters of faith no other value than inasmuch as they are based upon the Scriptures." *Savonarola* regarded the Scriptures as being inspired by God in the strictest sense of the word, his conception being that the Gospel was originally written, not on tables of stone or on paper sheets, but in fleshly hearts with the finger and in the power of the Holy Ghost, yet without making the holy writers mere mechanical tools.

But our chief interest is in the period of the Reformation, particularly since it is so frequently said in our days that Luther took a more liberal attitude toward the Holy Scriptures and did not teach verbal inspiration. But this misconception of Luther's position is due to the fact that men do not distinguish between Luther's evaluation of the various parts of the Bible for doctrinal purposes and their divine origin, between his emphasis

on the fundamental doctrine of the atonement and of justification and his criticism of books which do not stress this doctrine. Apart from Luther's attitude toward certain antilegomena he distinguished between degrees of importance in the Bible, but he did not differentiate between inspired and non-inspired or between inspired and less inspired books.

Of the hundreds of passages from his writings which may be adduced in support of *Luther's belief in the verbal inspiration of Scripture* the following will suffice to show the Reformer's position. In his exposition of the last words of David, 2 Sam. 23, 1—7, he writes: "Here David becomes very strange to me and reaches a very high level; . . . for he here begins to speak of the high and holy triunity of the divine essence. In the first place, he names the Holy Spirit; to Him he ascribes all that the prophets prophesy. And to these and similar passages St. Peter refers, 2. Ep. 1, 21: 'The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' . . . Thus the entire Holy Scriptures are given to the Holy Ghost, together with the outward Word and Sacrament, which touch and move our outward ears and senses; just as our Lord Jesus Himself ascribes His words to the Holy Ghost, when He, in Luke 4, 18, quotes Is. 61, 1: 'The Spirit of the Lord is upon Me.' . . . What a glorious, proud pride is this! He who can boast that the Spirit of the Lord is speaking through him and that his tongue is speaking the Word of the Holy Ghost must truly be very sure of his position. This will not be David, the son of Jesse, born in sins, but he who has been aroused to be prophet by God's promise. Should not he compose agreeable psalms who has such a Master to teach him and to speak through him? . . . David will not suffer it to have the words ascribed to him. They are pleasant, agreeable 'psalms of Israel,' he says, but I did not make them, rather 'the Spirit of the Lord has spoken through me.' . . . The Holy Scriptures are spoken through the Holy Ghost, according to the statement of David: 'The Spirit of the Lord has spoken by me.'" (St. Louis Ed., III, 1889 ff.) In his "Preface to the Sermons on the Book of Genesis" Luther states: "Hence, when Moses writes that God made heaven and earth and all that is in them in six days, you are to accept that it was six days and are not to find an explanation that six days were one day. If you cannot understand how it could have been six days, then accord to the Holy Spirit the honor that He is more learned than you. For you are to deal with the Scriptures so that you think God Himself is speaking." (III, 21.) Concerning Gen. 17, 7 Luther says: "Letters of lords and princes, it is said, should be read three times; but, truly, the letters of our Lord God (for thus

St. Gregory calls the Holy Scriptures) should be read three times, seven times, yea, seventy times seven times, and, as I might say, an endless number of times; for they are the divine wisdom, which cannot be comprehended at first glance." (I, 1055.) On Ps. 127, 3: "For not only the words, but also the manner of speaking which the Holy Ghost and the Scriptures use, is of God." (IV, 1960.) On John 1, 33: "For there is a great difference between the word which was sent from heaven and that which I invent by my own choice and devotion. The Holy Scriptures did not grow on earth." (VII, 2095.) On 1 Pet. 3, 15: "Therefore, if the people will not believe, you are to keep silence; for you are not under obligation to compel them to regard the Scriptures as God's Book or Word; it is enough if you give your reason therefor. As when they allege and say: You preach that the doctrine of men should not be held, although Peter and Paul, yea, Christ Himself, were men; when you hear such people as are so completely blinded and hardened as to deny that this is the Word of God what Christ and the apostles spoke and wrote and as to have doubts concerning it, then you keep silence, do not speak one word to them, and let them go their way; say only this: I shall give thee sufficient ground from Scripture; if thou believest, well; if not, just go thy way." (IX, 1238.) On Ps. 22, 7: "The Holy Scriptures are the Word of God, written and (as I might say) lettered and formed in letters, just as Christ is the eternal Word of God veiled in the human nature." (IX, 1770.) On Ps. 40, 8: "That is the book of the Holy Spirit, namely, the Holy Scripture, wherein one must seek and find Christ, not only through the promise, but also through the Law." (IX, 1775.) In his "Preface to the Psalter": "The Psalter may well be called a small *biblia*, in which all that is in the whole Bible is, in a most beautiful and brief form, brought together and made prepared as a fine *enchiridion*, or hand-book, so that it seems to me the Holy Ghost Himself wanted to go to the trouble of compiling a short Bible and book of examples for all Christendom or for all saints." (XIV, 21.) In his treatise *That These Words: 'This Is My Body,'* etc., Luther writes: "If they [the Zwinglians] were not such wanton despisers of the Scriptures, then one clear passage from Scripture should move them as much as if the whole world were full of Scripture, as certainly is true. For as for me, every verse makes the world too small for me" (*mir ist also, dass mir ein jeglicher Spruch die Welt zu enge macht*).

These expressions are characteristic of Luther's attitude toward the Bible, and they could be augmented by scores of similar statements, such as: "The Scripture is not by or through men, but out of God";

"This was written and described by the Holy Ghost"; "It is so stated in the Holy Scriptures and is written by the Holy Ghost"; "The Holy Scriptures are written by the Holy Ghost"; "The Spirit of God governs the heart and the tongue of the prophets"; "Not a tittle in the Bible is written in vain"; "Upon a single letter, yea, upon a single tittle of Scripture more depends than on heaven and earth"; "It is impossible that there is a single letter in Paul which the entire Church should not follow and observe"; "The Scriptures have never erred"; "The Scriptures cannot contain discrepancies"; "It is impossible that Scripture should speak against itself"; "Scripture agrees in all its parts"; "I believe that God, who is truthful, speaks in the Scriptures"; "The Holy Ghost Himself has used the figure and given the explanation"; "The Holy Ghost is wise, and He makes the prophets wise"; "There must be no laughing at the Word of God; if you cannot understand it, take your hat off before it"; "Holy Scripture is the highest and best book of God, full of comfort in every affliction"; "Holy Scripture is a book that makes the wisdom of all other books foolishness." (Cp. Rohnert, *op. cit.*, 143 ff.)

The standpoint of Luther, then, may be summarized as follows. He regarded God Himself, specifically the Holy Ghost, as the Author of the Holy Scriptures, the writers being the tools used by God in producing the Bible. He definitely stated that the holy writers received both the impulse to write and the subject-matter and the words they wrote from the Holy Ghost. For that reason Holy Writ was to Luther the inerrant Word of God, and not only in its fundamental articles, but also in all so-called secondary matters; it is free from all errors, discrepancies, and contradictions. As the Word of God the Bible claims divine authority; it is both the source of all divine knowledge and the basis, rule, and norm of faith. When Luther makes a distinction between various books of the Bible, he speaks from the standpoint of comparative value as to doctrinal content. It is from this angle that he shows a preference for Romans, Galatians, the gospel of John, First Peter, and other books. From this angle also he calls the Epistle of James an "epistle of straw," not absolutely, but by way of comparison with other parts of the Bible which treat of the doctrine of justification by faith *in extenso*. That Luther was very free and outspoken in his textual criticism is well known; but his standpoint was always that of a sane and well-balanced judgment and in no way militated against the inspiration of the Bible. In none of his writings does Luther impugn the inspiration of any canonical book, not even in his oft-quoted statement about "hay, straw, and stubble," since in that remark he does not refer to the divine writers, but to the searchers and teachers

of the Bible. Dr. Pieper (*Christliche Dogmatik*, I, 334—360) presents a detailed study of both the positive and the negative points which come into consideration in this discussion, and we fully subscribe to his conclusion: "It is therefore altogether evident that the more recent theologians, who want to make Luther the patron of *their own* liberal attitude toward the Scriptures, have in part not read Luther at all, but have copied lists of quotations made by others without examining the original, or were in part, in case they really read Luther, not capable of understanding Luther, because their desire to have Luther as their champion was greater than their sense of historical truth." (P. 359.)

Without treating the doctrine of inspiration (which at that time was not a matter of controversy) *in extenso*, the Lutheran Confessions clearly subscribe to the doctrine of the verbal inspiration of Holy Writ. In the Preface to the Augsburg Confession (§ 8) we read: "We offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine *from the Holy Scriptures and the pure Word of God (ex Scripturis Sanctis et puro Verbo Dei)* has been up to this time set forth in our lands, dukedoms, dominions, and cities and taught in our churches." (*Conc. Trigl.*, 39.) In Article XXI: "This is about the sum of our doctrine, in which, as can be seen, there is *nothing that varies from the Scriptures (nihil inesse, quod discrepet a Scripturis)* or from the Church Catholic." (*Trigl.*, 59.) In the final paragraph of this article: "Inasmuch, then, as our churches dissent in no article of the faith from the Church catholic. . . ." The German text reads at this point: "So nun von den Artikeln des Glaubens in unsern Kirchen nicht gelehrt wird zuwider der Heiligen Schrift oder gemeiner christlicher Kirche." (*Ibid.*) In Article XXIV: "Concerning these opinions our teachers have given warning that they [the adversaries] *depart from the Holy Scriptures (quod Scriptura non patitur)* and diminish the glory of the Passion of Christ." (*Trigl.*, 67.) In Article XXVIII: "If bishops have the right to burden churches with infinite traditions and to ensnare consciences, *why does Scripture so often prohibit* to make, and to listen to, traditions? Why does it call them 'doctrines of devils'? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things? (*Num frustra haec praemonuit Spiritus Sanctus?*)" (*Trigl.*, 91.)

The Apology argues along the same lines. Thus in Article IV, 107: "Truly, it is amazing that the adversaries are in no way moved by so many passages of Scripture. . . . Do they think that the same is repeated so often for no purpose? Do they think that these words fell incon- siderately from the Holy Ghost?" (*Trigl.*, 153.) In Article III (*De*

Dilectione et Impletione Legis): "All Scripture, all the Church, cries out that the Law cannot be satisfied." (*Trigl.*, 169.) In Article VII. VIII (IV): "Moreover, *Christ, the prophets, and the apostles* define the Church of Christ far otherwise than as the papal kingdom." (*Trigl.*, 235.) In Article XII: "The consensus of the prophets is assuredly to be judged as the consensus of the Church Universal." (*Trigl.*, 271.) There are scores of other passages in the Apology which clearly presuppose the acceptance of the Bible as the inerrant Word of God.

As might be expected, Luther, in the Smalcald Articles, speaks of the Scriptures only in the tone of the highest respect, as the infallible Word of God. In Part II, Art. II, 15: "The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel." (*Trigl.*, 467.) In Part III, Art. VIII, 3: "And in those things which concern the spoken, outward Word we must firmly hold that God grants His Spirit or grace to no one except through or with the preceding outward Word." (*Trigl.*, 495.) And in § 10 of the same article Luther writes: "Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments. For God wished to appear even to Moses through the burning bush and spoken Word; and no prophet, neither Elijah nor Elisha, received the Spirit without the Ten Commandments [or spoken Word]. Neither was John the Baptist conceived without the preceding word of Gabriel. . . . And Peter says, 2. Ep. 1, 21: The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Without the outward Word, however, they were not holy, *much less would the Holy Ghost have moved them to speak* when they still were unholy." (*Trigl.*, 497). — In his Large Catechism Luther argues in the same strain. In the Preface, § 11: "God's Word is not like some other silly prattle, as that about Dietrich of Bern, etc., but, as St. Paul says Rom. 1, 16, the *power of God*. Yea, indeed, the power of God which gives the devil burning pain and strengthens, comforts, and helps us beyond measure." (*Trigl.*, 571.) In Part V, On the Sacrament of the Altar: "Therefore, if you cannot feel it, at least believe the Scriptures; *they will not lie to you* (*Scripturæ credas, quæ tibi non mentietur*)." (*Trigl.*, 771.)

The Formula of Concord takes the same attitude throughout. In the Comprehensive Summary the statement is made: "First [, then, we receive and embrace with our whole heart] the *Prophetic and Apostolic Scriptures of the Old and New Testaments* as the pure, clear fountain of Israel

(*ut limpidissimos purissimosque Israelis fontes*), which is the only true standard by which all teachers and doctrines are to be judged." (*Trigl.*, 851.) The *Epitome* adds, at this point: "Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them and should not be received otherwise or further than as witnesses. . . . In this way the distinction between the Holy Scriptures of the Old and the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard according to which, as the only test-stone, all dogmas shall and must be discerned and judged as to whether they are good or evil, right or wrong." (*Trigl.*, 777 ff.) The same statement appears in the *Solida Declaratio*: "The Word of God alone should be and remain the only standard and rule of doctrine, to which the writings of no man should be regarded as equal, but to which everything should be subjected." (*Trigl.*, 855.) In speaking of God's eternal election in Article XI, the Formula of Concord quotes both 2 Tim. 3, 16 and Rom. 15, 4 and declares: "Since all Scripture, given by inspiration of God, is to serve. . ." (*Trigl.*, 1067.)

It is clear, then, that Luther and the spokesmen of the Lutheran Church during the sixteenth century very definitely regarded the Bible as a whole and in all its parts as the inspired Word of God. The very idea of character inspiration or vital inspiration was foreign to their thinking, for they regarded every word of Holy Writ as the product of the Holy Ghost. And this has been the attitude of all consistent teachers in the Lutheran Church to this day, not to speak of other witnesses whose testimony will be referred to in the final chapter.

V.

ANSWERING OBJECTIONS.

The objections against the inspiration of the Bible, as Dr. Pieper remarks (*op. cit.*, I, 280), offer a very sad chapter. He who denies the inspiration of the Bible, that is, the fact that the writings of the apostles and prophets are God's own, His infallible Word, thereby destroys the foundation of the Christian Church, which, as the apostle states, Eph. 2, 20, is built upon the foundation of the apostles and prophets. It must likewise be remembered that every one who denies the inspiration of the Bible thereby presumes to be a critic of the Bible, and as a critic of Holy

Writ, which, as the Word of God, is not to be criticized, but to be believed, he falls into the condemnation of Matt. 11, 25.

One of the commonest objections against the inspiration of the Bible is that which condemns the process as being *mechanical*, thereby making the writers mere automata. It is true that we may rightly call the holy writers tongues and pens of the Holy Ghost, as has been stated above. But that does not make these men either dead instruments or animated typewriters. The great variety of language, of style, of difference in background of the individual books, and other factors clearly show that the Holy Ghost took all these points into account. It is a mystery and, at the same time, one of the most convincing proofs of the reality of the inspiration of Holy Writ that the Holy Ghost made use of the vocabulary, the learning, the innate powers and capacities, the historical information, the mood of the writers, and many other factors in producing this unique library which we call the Bible. No one but an almighty and all-wise God could have produced this volume in just this way. If we should like to refer to an analogous case, we might think of the director of a great orchestra who uses the various instruments and their players in such a way as to produce the unit of some great symphony or some other composition.

A very serious objection which is frequently raised against the doctrine of inspiration is that of the *alleged argument in a circle* (*argumentum in circulo, petitio principii*). The matter is usually presented in this form: To say that the Scriptures are inspired because they so state cannot be accepted as proof; or, as Hoenecke puts it: "It is our intention to prove that the writings of the New Testament are written by divine inspiration, our primary allegation being that in the case of the apostles there was the same divine impulse to write as in the prophets. Now, we surely cannot, when the matter concerns the proof for the commission to write, simply and without further evidence accept the whole, as yet unsupported, namely, the inspiration of the New Testament, as proof for the first part of the whole, that is, for the divine impetus." (*Op. cit.*, I, 338.) — But we may at once turn to evident analogies offered by Holy Writ. The principle stated by Jesus is valid in many different circumstances: "Ye shall know them by their fruits," Matt. 7, 16. If the declaration of Scripture concerning its inspiration is invalid, then it would be hard for us to explain its powerful appeal to men everywhere. Or, to take another line of argument suggested by our Savior. He told the Jews: "If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me," John 5, 31. 32. With this statement we compare John 8, 13. 14: "The Pharisees therefore said unto Him, Thou bearest record of Thyself;

Thy record is not true. Jesus answered and said unto them, Though I bear record of Myself, yet My record is true; for I know whence I came and whither I go." And in v. 18: "I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." Applying this argument to the Bible, we can boldly state: Scripture bears witness of itself, and the influence which it has borne in the history of the world also bears witness of it, so that there are in reality two witnesses for its truth. But one of the strongest arguments is that employed by Jesus when He tells the Jews: "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself," John 7, 17. It is a historical fact that people who have taken the will of God as proclaimed in the Bible and actually performed it in their lives have received the full conviction of its truth. Scripture has met the most rigid tests proposed by its most exacting critics. But even apart from the arguments suggested in the Bible we may meet the objection alleging a *petitio principii* by applying the ordinary rules of human intercourse. Unless we have reasons *a priori* for assuming that a writing, a book, is written and published as a hoax, in other words, if its author presents it as a serious consideration, it would surely be an insult and render human intercourse impossible if we should suspect falsehoods in every chapter. Why should we not accept the simple, objective statement made by the Bible that its message was verbally inspired by God? Surely even the most rabid critic will agree that the denial of this fundamental claim renders the entire book unacceptable.

A whole group of objections is concerned with the *diversity of style* in the Bible and related facts, such as the presence of solecisms and barbarisms. The contention is that, if we are to accept the Bible as the product of divine inspiration, the language and the style should be identical and uniform throughout. But this very fact, though a mystery, gives to the Holy Scriptures their wide and varied appeal, namely, that the Holy Spirit made use of the human writers just as He found them and that He employed their abilities and capacities, their information and their research work, the circumstances under which they wrote, and even the mood in which they wrote, for the purpose of meeting the needs of men under similar or identical conditions everywhere and until the end of time. If the entire Bible were written in the same uniform, elevated style, possibly even in language approaching "unspeakable words, which it is not lawful for a man to utter," 2 Cor. 12, 4, many of its portions might have missed their mark because their level would have been above that of the thinking employed by the ordinary person. By using the holy writers as He did, the Holy Ghost brought the message as close to the mind of the

average person as a divine truth can possibly be conveyed. For that reason there is no cause for exclaiming over the so-called "solecisms" and "barbarisms" of the Bible, especially of the New Testament. The Greek of the evangelists and apostles is that of the *Koine*, the spoken language of the common people of the first century. The investigations of men like Winer, Ebeling, Deissmann, and Robertson (to name only those who are most frequently mentioned) have demonstrated, as the last-named scholar states: "It is not speculation to speak of the *κοινή* as a world-speech; for the inscriptions in the *κοινή* testify to its spread over Asia, Egypt, Greece, Italy, Sicily, and the isles of the sea, not to mention the papyri. . . . The *κοινή* was in such general use that the Roman Senate and imperial governors had the decrees translated into the world-language and scattered over the empire. It is significant that the Greek speech becomes one instead of many dialects at the very time that the Roman rule sweeps over the world. . . . It was the language not only of letters, but of commerce and every-day life." (*Grammar of the Greek New Testament in the Light of Historical Research*, 2d ed., 54.) To demand the Greek of Homer, Demosthenes, and Sophocles from the writers of the New Testament is just as foolish as to expect the English of Shakespeare from Kipling and Meredith. Many parts of Homer are as far from the *Koine* as the prologs of Chaucer are from the essays and the poetry as found in the better-class English magazines to-day. Far from depreciating the value and the immediate application of the New Testament to the age in which it was written, the use of the *Koine* enhanced its value and made it the bearer of a message which found a wide acceptance because the language was universally understood.

The reason therefore why the holy writers wrote in the *κοινή διάλεκτος*, that is, in the common language of their day, is found in the intention of the Holy Ghost to present His message to the whole Mediterranean, in fact, the whole world of the Roman Empire. Hence the writings of these men were to be presented in a language which would be understood not only by a part of the people to whom they were addressed, that is, by the learned and cultured classes, but by *all the people*, even the hewers of wood and the drawers of water. To what extent the holy apostles reached their object in employing the language of the people at large, namely, to be understood by all, appears from the fact that it was not necessary for them to send commentaries or glossaries along with their letters. The subject-matter might be so deep as to defy the learning of the greatest philosophers and theologians of the world, but the words, the language, was so simple that even the man of the street could follow.

From Col. 4, 16 and 1 Thess. 5, 27 it is evident that the apostolic letters were understood not only by the leaders of the congregations after long and arduous study, but by the laymen who were present at the reading.

As for the reference to *historical research* and to information gained in the ordinary intercourse of life (Luke 1, 3; 1 Cor. 1, 11), this fact in no manner militates against the process of inspiration, but merely indicates that the Holy Ghost made use of the information which men possessed or gained for the purpose which He had in mind. As He employed the style in which the individual writer was accustomed to express himself, so he also used the historical information which the respective author possessed on the basis of his own research or by communication from other persons. The example of the first Pentecost Day throws light on this fact. The apostles possessed the information concerning the resurrection of Jesus by their own experience. Yet on that day they spoke, as of the other great deeds of God, so also of the resurrection of the Lord, "as the Spirit gave them utterance," Acts 2, 4. The same truth is evident on the basis of 2 Sam. 23, 1, 2, where David clearly states that he was expressing the thoughts of his heart and yet declares quite as definitely that the Spirit of the Lord spoke by him when he penned the psalms, and His Word was in the tongue of the human writer.

An objection which has frequently been voiced in recent years is this, that the great *diversity of contents* in the Bible makes it impossible to think of one divine author who inspired the human writers and that in particular the reference to trivial matters, to *levicula*, is out of harmony with the dignity of a book for which divine authorship is alleged. In this connection reference is usually made to 1 Tim. 5, 23 and 2 Tim. 4, 13, also to the insignificant affairs of daily life as recounted in the lives of the patriarchs. But in objections of this kind the opponents reveal a fundamental misunderstanding with regard to the ethical principles of the Holy Ghost, who clearly indicates that faithfulness in little things is most desirable in the sight of God. The very passages of Scripture which seem so trivial to the objectors are of prime importance for the doctrine of inspiration and for the formation of certain fundamental principles of Christian ethics. For these passages prove, in the first place, that the apostles were no dead channels or machines in transmitting divine truths, but that the Holy Ghost, in the process of inspiration, does not ignore the personal and brotherly relationship of the holy writers, preferring rather to include these in the scope of His inspiration. In the second place, passages of this kind offer the basis for sound Christian ethics, as, for example, that a false asceticism is not in harmony with the will of God

and that only a false spirituality despises the ordinary and trivial matters of every-day life and considers itself elevated above them. Experience has shown that people who do not accept the inspiration of the entire Bible are frequently in error with regard to the simplest ethical precepts. Passages of the kind referred to are exactly in line with other statements pertaining to the every-day experiences of believers everywhere, as when the apostle admonishes the Ephesians: "Praying always with all prayer and supplication in the Spirit," Eph. 6, 18, and when he writes in 1 Cor. 10, 31: "Whether therefore ye eat or drink or whatsoever ye do, do *all* to the glory of God"; also in Col. 3, 17: "*Whatsoever ye do in word or deed*, do all in the name of the Lord Jesus." Dr. Pieper remarks at the end of his discussion on this point: "He who says that it is beneath the dignity of the Holy Ghost to refer to such small matters as eating, drinking, clothing, etc., in the Scriptures surely has previously forgotten that the eternal Son of God did not consider it beneath His dignity to receive a true human nature from the Virgin Mary into His divine person, to be wrapped in swaddling-clothes and laid in a manger. He who prayerfully stands before the miracle in the manger at Bethlehem does not consider it strange, but altogether in order, that *human* trivialities are mentioned in the Scripture which is *God's* Word. For God loves men with all their trivialities." (*Op. cit.*, 307.)

It is further alleged that *the meaning* of large sections is frequently *obscure*. Critics of this group clearly contradict the former groups, which objected to the simplicity of the style and to the references to every-day matters. For it is true that sections of the Bible which contain the discussion of the mystery of our salvation are so far beyond human conception and understanding that "we now see through a glass, darkly," 1 Cor. 13, 12, and must await the glory of heaven in order to know even as we are known. In other words, the trouble is not with the subject-matter, but with our darkened human understanding, which, even in the believers, whose minds are in a measure enlightened, cannot penetrate into the mysteries of God. The apostle writes: "The things of God knoweth no man but the Spirit of God," 1 Cor. 2, 11. If we add to these facts the natural opposition of man's heart to all that God teaches, then we can understand the statement of the Apostle Peter concerning the letters of Paul: "in which are some things hard to be understood, which they that are unlearned and *unstable* wrest, as they do also the other Scriptures, unto their own destruction," 2 Pet. 3, 16.

More serious is the objection alleging the *uncertainty of the Biblical writers* with regard to certain points in their presentation. The reference

is, for example, to statements like that of Paul in 1 Cor. 1, 16: "Besides, I know not whether I baptized any other," and 1 Cor. 7, 10. 12. 25. 40: "I command, yet not I, but the Lord . . . to the rest speak I, not the Lord . . . yet I give my judgment . . . after my judgment." The contention is that statements of this type certainly invalidate the idea of divine inspiration. But a comparison of the last passages with Matt. 5, 32; 19, 9; Mark 10, 11; Luke 16, 18 will show at once that the apostle is not to be understood as making a distinction between inspired and non-inspired parts of his letter, between the Word of God and mere human opinions, but between fundamental principles and specific applications under particular circumstances. The fundamental rule as it concerns all men is stated in v. 2 of the chapter. What the apostle states later is the inspired advice in specific conditions. As Hoenecke puts it (*op. cit.*, I, 350): "Paul does not say: Now I am speaking by inspiration of the Holy Ghost, and now I am not, but he says: Now I am presenting to you a command of the Lord and now an apostolic regulation, but both by the same inspiration. In other words, we do not have here a distinction between inspired and non-inspired words, nor is any statement made concerning the manner in which the regulations of both kinds are here presented, but Paul writes everything that he writes in the entire chapter by inspiration; according to the content, however, we have in v. 10 a command of the Lord, in v. 12 a direction (regulation) of the apostle. Thus the matter concerns a distinction of a content equally inspired, but differing in authority and dignity of the regulations presented." As a matter of fact we observe this very distinction in the application of this text to this day, chiefly by suggesting the observance of Paul's apostolic counsel under circumstances identical with, or similar to, those contained in this chapter. That is, the fundamental rule is that marriage is a natural right for all, but under the stress of necessity, especially in times of persecution and other tribulations, it may be permissible and even advisable to defer marriage, provided this does not conflict with verses 5 and 9.

Other critics find apparently insurmountable difficulties connected with the doctrine of inspiration in what they term *inexact quotations* and in *alleged contradictions*. Now, as for the so-called inexact quotations, it is true that the New Testament frequently offers statements from the Old Testament which are not given literally, some of them being free renderings of the Hebrew, others being taken from the Septuagint. In Matthew's gospel, for example, the Messianic prophecies are taken literally from the Hebrew, while other quotations are divided between a free rendering of the Hebrew and a reproduction of the Greek text. The Apostle Paul

follows the same plan, while Hebrews adheres pretty closely to the Septuagint text. But this very fact tends to support the inspiration of the New Testament books. A human author will always adhere as closely as possible to the original and will employ the same type of quotation throughout. But the Holy Ghost, who is the real Author of both the Old and the New Testament, has the privilege of quoting His own statements in any form which He chooses, whether that be the literal form on the basis of the Hebrew or the interpretation of the Hebrew text which is offered in the Greek translation of the Septuagint. In some instances this fact will even enable us to correct the Masoretic pointing of certain words on the basis of the Greek as quoted in the New Testament. — As for alleged contradictions not connected with quotations, this has been one of the chief contentions brought forward by opponents of the Bible since the days when the first Christian apologists silenced the attacks of the critics of their day. In spite of all the sarcastic remarks about the "harmonizers" of Scripture which the opponents make, the fact remains that the great majority of such difficulties can be explained with little difficulty, by approaching the problem with an open, unprejudiced, objective mind. What the apologists did in the early centuries, Pfeiffer, in 1713, did in his *Dubia Vexata*, and the same thing has more recently been done in Hassold's *Bible Difficulties Solved* and in Arndt's *Does the Bible Contradict Itself?* and *Bible Difficulties*. The matter is well put by Hoenecke when he writes: "Real contradictions are out of the question; we can at the most speak of apparent contradictions. Many a thing that seems to us to be a contradiction, is not so in truth. Many a passage of the Bible which for centuries was regarded as containing unsolvable contradictions has finally found its solution. Many a point which seems contradictory to us to-day would be solved if we had a full insight into all attendant circumstances that are connected with a fact as narrated. Variety does not mean difference. The variety in presenting, arrangement, and expression would be a point against verbal inspiration only if it were necessary to assume that the Holy Ghost was obliged to report through all evangelists in the same way concerning the life of the Lord. Even if the speeches of the Lord are not reported in the identical words, but in one instance complete, in another abridged, this fact does not militate against verbal inspiration. If Luke, for example, knew the Sermon on the Mount in the form in which we find it in his gospel, namely, abridged, we contend that it pleased the Holy Ghost to have Luke write it by His inspiration in just that form in which we have it before us and that it infallibly agrees with the address of the Lord. It is only to be stated of him that even those things which

the writers knew by way of human experience were written in the Scriptures not by virtue of such human knowledge, but by inspiration of the Holy Ghost." (*Op. cit.*, 368.)

It may be profitable at this point to consider specifically *the parallels* as well as the *verbal discrepancies* in the Synoptics and in other books of the New Testament which were written at about the same time and from approximately the same viewpoint. The hypotheses which have been formulated on account of this peculiarity are many and varied, but all of them militate in some way against the doctrine of verbal inspiration. Thus one aspect of the theory of a Hebrew or Aramaic original of Matthew or of any other gospel or gospels will certainly discredit the Greek text which we now make our authority; for we cannot accept any translation as authentic unless we have scriptural evidence for the acceptance of such translation by the Holy Ghost Himself. Our contention is, and must be, that the Greek text as penned by the holy writers is the authoritative text, regardless of the language in which Jesus spoke, regardless even of the fact that He caused the men inspired by Him to employ one Greek word in one gospel and another Greek word in another gospel. A case of this kind is probably Matt. 3, 9, compared with Luke 3, 8. We might of course harmonize the δόξιντε of the former passage with the ἄρεσινθε of the latter by stating that John the Baptist, in the course of his preaching, emphasized first one word, then another. In the former instance the Aramaic word would be *tishrun*, in the latter *tesharun*. Another instance might be Matt. 11, 19, compared with Luke 7, 35 (τέκνων — ἔργων), unless a copyist, as Allen suggests, placed the latter word, as being easier to understand than the former. But no matter what the case may be, the difficulty is by no means insurmountable. Whether the text transmitted during the first decades by word of mouth was the one or the other Aramaic word, *the Holy Ghost chose to use both terms in the Greek* when the inspired writers were moved to preserve the Lord's words in writing. Had there been no inspiration, the authors, who might want to operate with the prestige of divine authorship through them, would certainly have taken the greatest of pains in having their accounts read absolutely uniformly.* And as for the similarity between Second Peter and Jude, we may well suppose that the apostles, whether in chance meetings or in conferences like that at Jerusalem in the year 49, were in the habit of discussing doctrinal matters. Peter wrote on these topics before his death, while the

* Cp. the article "The Question of Aramaic Originals" in the *Concordia Theol. Monthly*, V, 530 ff.

specific difficulties in the congregations had not yet fully materialized, and Jude afterwards wrote on the same subjects, but in a manner indicating that some of the anticipated dangers had come upon certain congregations. Far from discrediting the Letter of Jude, a careful consideration of the background of his epistle affords a new angle regarding the doctrine of inspiration.

Serious misgivings have been expressed from time to time, even in the midst of churches otherwise holding firmly to the inspiration of Scripture, with regard to *variant readings and copyists' errors*. But all arguments based upon this point are beside the mark. For the proponents of verbal inspiration do not assert that the copyists of the Holy Scriptures were inspired. Copyist's errors or attempts at correcting the text have nothing to do with the inspiration of the original. Inspiration, properly speaking, refers to the originals (αὐτόγραφα), not the copies (ἀπόγραφα). To propose an example from civil life: If it should become evident that, in copying or printing the acts of a legislature, mistakes have been made, no reasonable person would want to draw the conclusion that the law had not been passed in some particular form, in definite words properly placed. Just so it would not be reasonable to allege copyists' errors in trying to discredit the inspiration of the Bible.—But at this point another consideration of the objectionists rears its ugly head. Paraphrasing Dr. Pieper's arguments in this connection (*op. cit.*, 286 f.), we might state the difficulty as follows. The contention is that an inspired Scripture has no value for us, since on account of the variant readings one could never be certain what the original Word of God was. A noted German theologian asserted: "That there is no definite text is a fact well known to every theologian," "that the number of variant readings is legion," and that "it must make a shocking impression upon an adherent of verbal inspiration that no one, not even he himself, is able to say which text is the one that is verbally inspired." This sounds very formidable, but the exact opposite is true. In spite of all the variants in the Bible we have a Bible-text that stands firm. With reference to the New Testament, for example, where the number of variants is said to be legion, we have a twofold reason for definitely believing that the present copies really offer to us the word of the apostles, or (what is identical with it) the Word of Christ. We know this, in the first place, *a priori*, that is, *before* all human investigation, on the basis of the *divine promise*. Since our Savior in His high-priestly prayer states that all those who to the end of time will come to faith in Him will do so on the basis of the *word* of the apostles, He implies that the word of the apostles *will be present* in the Church until the Last Day.

Furthermore, Christ admonishes all believers, John 8, 31, 32, to *continue* in His words. With this admonition to continue in His words He incidentally says that His Word will be present for that purpose. If there are people who do not recognize and understand the Word of Christ, this is to be charged to their blindness, because seeing they do not see and hearing they do not understand, Matt. 13, 13 ff. Furthermore, since Christ commands not only the apostles, but the whole Church till the end of time to teach all nations *all things* that He has given it to teach, Matt. 28, 20, it is definitely implied that the Church will have the doctrine of Christ *in all its parts* until the Last Day. — And as for the Old Testament, Christ's statement in John 10, 35 certainly declares the text as it was then in use to be reliable. The same thing follows from Luke 16, 29, where He has Abraham inform the rich man: "They *have* Moses and the prophets; let them hear them." From these and other facts we correctly conclude that in the Scripture now at our disposal we have a reliable, adequate text, the doctrine of the apostles and prophets, and therefore that of God Himself.

But we reach the same result also *a posteriori*, on the basis of scientific investigation. Human scientific research and investigation definitely establishes the fact that not a single Christian doctrine is in the least affected by the "legion" of variant readings. Even Luthardt is bound to admit: "We may be sure, and investigations confirm this, that the Biblical text is preserved in all essentials." This statement should be more definitely narrowed by the statement that the science of textual criticism has clearly demonstrated an agreement in the various copies which is truly amazing. If even the *Expositor's Greek Testament* did not hesitate to adopt the *textus receptus* as basic, representing the Greek text as known to Erasmus in the sixteenth century," we may be sure that all the variants of texts which were discovered after the middle of the seventeenth century have brought no *essential* difference in the text. While textual criticism certainly has its value in the equipment of a Christian theologian and was frankly practised by Luther, we definitely acknowledge God's marvelous providence, which so held its hand over our Bible-text that in spite of all variant readings not a single Christian doctrine has been placed in jeopardy. (Cp. Pieper, *op. cit.*, I, 286—290.)

A rather strange attack on the doctrine of verbal inspiration asserts that *it represents an assumption which could well be discarded*, since even without such a dogma the Church might claim the possession of God's Word. This theory is closely related to that of a mere subject-matter inspiration or a mere quickening of the mental and spiritual powers of the writers. The contention is that Scripture is the Word of God because

of its glorious contents. It is alleged that the assumption of inerrancy is not essential for the proper appreciation of the Bible. The proponents of this theory insist that their conception of "inspiration" eliminates the possibility of a mechanical inspiration and the embarrassment connected with many statements in the non-doctrinal sections of the Bible. They also allege that it is sufficient for any one to be convinced of the honesty and truthfulness of the holy writers in order to select those parts of the Bible which are acceptable according to this modified idea of inspiration. — But in spite of all the acumen exhibited by men who offer such theories the fact remains that the "inspired" text, according to their views, becomes entirely and alone a matter of their subjective judgment. Hoenecke, who goes into the entire matter in detail (*op. cit.*, I, 369 ff.), summarizes the objections against these theories in the following chief points: "It is clear that a doctrine of inspiration is needed, and one in agreement with Scripture, as the orthodox is, and that without this, the so-called absolute dogma of inspiration, there can be no absolutely certain Word. . . . And surely Scripture itself demands the absolute doctrine of inspiration as rejected by the new theology; for Scripture says: The holy men of God wrote under the impetus of the Holy Spirit, 2 Pet. 1, 21. Scripture declares the inspiration of the subject-matter, Matt. 10, 19; Luke 12, 12; 1 Cor. 2, 12, 13. Scripture declares the inspiration of the words, 1 Cor. 2, 13; cp. Gen. 22, 18, which Paul quotes Gal. 3, 16. Scripture is represented as God-breathed, whereby God the Holy Ghost appears as the true, not merely as the principal, Author. Scripture expressly states that in the Scriptures the Holy Ghost Himself speaks, Heb. 3, 7."

Still another group of objections is concerned with the *canon of the New Testament*: Is the canon of the New Testament complete? How does the problem of the antilegomena affect the canon of the New Testament? What about the use of the Septuagint and of extra-Biblical source material? What about the apocrypha of the New Testament, or the books often so designated? Let us look at these questions in order, even though most of them affect the question of the verbal inspiration of the New Testament only indirectly.

As to the first question, whether the canon of the New Testament is complete, the answer is found in the Lord's commission of His apostles and His promise to them. They and the men writing under their auspices were called and equipped to be the teachers of the Church until the end of time. This principle of revelation has always been accepted by the believing Church. If any person to-day, as some of the founders of anti-christian church-bodies, alleges that he or she has received **special new**

revelations, such people must be ready to submit to the tests demanded by the Word of God itself, chiefly that of foretelling the future and of performing *bona-fide* miracles. If this basis is not established, then claims of people of this type cannot be allowed.

The question of the antilegomena has nothing to do with the doctrine of inspiration, since it is chiefly a historical and secondarily a doctrinal question. As a matter of fact, it seems possible to meet all the objections which have been voiced with regard to the various antilegomena; but if this is not sufficient to satisfy the demands of honest doubters, those particular books must be left out of consideration. The matter, then, concerns the inclusion of certain books in the canon, but it does not affect the truth of the verbal inspiration of the books which have rightly been ascribed to acknowledged holy writers.

As for the use of the Septuagint in New Testament quotations, this also has no bearing upon verbal inspiration. If the Holy Ghost, as the real Author of the Bible, chose to accept the translation offered by the Greek translation of the Old Testament as being a correct presentation of the truth, that certainly was His prerogative. Practically the same answer may be given with regard to quotations from extra-Biblical material, especially the quotations from heathen writers. Compare, for example, Acts 17, 28; Titus 1, 12. The fact that the Holy Ghost chose to use these statements even from heathen sources shows that He accepted these statements as true; in fact, His using them for quotations places upon them the stamp of infallibility. They have been incorporated in the corpus of God's holy and inerrant Word.

With regard to the New Testament apocrypha, sometimes designated erroneously as the "lost books of the New Testament," the pseudepigrapha, and similar writings, their exclusion from the canon is also simply a matter of historical evidence, internal and external, and has nothing to do with the inspiration of the Bible.

A question which has lately been asked in connection with the doctrine of verbal inspiration is this, whether the Old Testament which we now so designate is *the same unit that was known to the Jews*, to Jesus, and to the apostles as the Scriptures, the Holy Scriptures, the Law and the prophets, and by similar names. The difficulty seems to arise from the fact that the editions of the Septuagint which are now on the market have a few different sections, and there is the well-known diversity in numbers with which we are confronted. But let it be said at once that these differences constitute only a very small percent of the book as such and that the reason for the additions in certain parts of the Old Testament are

obvious even from the contents of the paragraph concerned. As for the New Testament quotations from the Septuagint, there is no instance of a quotation which has been taken from a doubtful part of the Septuagint, but they are all supported by the acknowledged text. As for the Old Testament, the question of additions in the Septuagint is a problem for the investigator in the field of isagogics and textual criticism. It does not affect the doctrine of verbal inspiration, for this asserts the exact in-breathing of the αὐτόγραφα only.

Occasionally the question of the holy books of other religions is brought into the discussion; the contention of the opponents being that the adherents of these religions claim inspiration for their holy books in the same way that the Christians assert it for the Bible. We may answer, in the first place, that their assertion does not in itself invalidate the doctrine of the inspiration of the Bible. In other words, the question must be decided on historical grounds, first of all. But we have, in turn, a double test to propose. Let it be shown that the founders of all other religions really gave the same convincing proof of their deity as did Jesus of Nazareth. Let it be shown that their religions contain the mystery of grace as the fundamental concept of their tenets, this being the one fundamental point which is entirely peculiar to the Bible and the religion of Jesus Christ. Let them show that their moral tenets have the power which those of Jesus Christ have demonstrated in the history of the world; for the latter have been the only ones to elevate their adherents above the level of man-made religions. Every honest student of the history of religions and of comparative religion has been compelled to concede to Christianity and the Bible a place without a peer as a moral force in the world.

Finally, a word may be said with regard to the assertion that the doctrine of verbal inspiration was a later development to meet counter-claims made by the enemies of the Bible. The discussion in the previous chapters has abundantly shown that the Bible itself clearly teaches verbal inspiration and that this doctrine was accepted without question by writers of the subapostolic and the postapostolic age, to be promulgated through the centuries as a fundamental truth. In the orthodox Church of all ages there has never been any question as to the verbal inspiration of the Bible, for this was the foundation on which the entire structure of doctrine and life rested.

VI.

THE TESTIMONY OF OTHERS.

It has been stated repeatedly in the course of the discussion that the believing Church of all times upheld the inspiration of the Bible as it has been presented in these pages. In addition to what has been said in chapters I and IV it will serve to round out the entire presentation if we offer the testimony of a number of writers who are not members of the Lutheran Church. Not that these testimonies are needed in support of the truth, but they will serve to show that the doctrine of the verbal inspiration and of the inerrancy of the Bible is not a specifically Missourian or even a distinctively Lutheran doctrine, but one which Bible Christians everywhere have subscribed to at all times, also during recent years and decades.

In Volume III of *The Fundamentals*, a series of pamphlets issued for two Christian laymen by the Testimony Publishing Company of Chicago, Ill., the Rev. Dr. James M. Gray, former dean of the Moody Institute, offers the following points or theses on the subject of inspiration: "Inspiration is not revelation. As Dr. Charles Hodge expressed it, revelation is the act of communicating divine knowledge to the mind; but inspiration is the act of the same Spirit controlling those who make the knowledge known to others. . . . Inspiration is not illumination. Every regenerated Christian is illuminated in the simple fact that he is indwelt by the Holy Spirit; but every such a one is not also inspired, but only the writers of the Old and New Testaments. Spiritual illumination is subject to degrees, some Christians possessing more of it than others; but as we understand it, inspiration is not subject to degrees, being in every case the breath of God expressing itself through a human personality. Inspiration is not human genius. The latter is simply a natural qualification, however exalted it may be in some cases; but inspiration in the sense now spoken of is supernatural throughout. . . . Let it be stated further in this definitional connection that the record for whose inspiration we contend is the original record — the autographs or parchments of Moses, David, Daniel, Matthew, Paul, or Peter, as the case may be, and not any particular translation or translations of them whatever. . . . The inspiration of Scripture includes the whole and every part of it. . . . The inspiration includes not only all the books of the Bible in general, but in detail, the form as well as the substance, the word as well as the thought. . . . As Dr. Henry B. Smith says, 'God speaks through the personality as well as the lips of His mes-

sengers,' and we may pour forth into that word 'personality' everything that goes to make it—the age in which the person lived, his environment, his degree of culture, his temperament, and all the rest. . . . The inspiration of the Bible is proved by the philosophy of what may be called the nature of the case. . . . It may be proved by the history and character of the Bible. . . . But the strongest proof is the declarations of the Bible itself and the inferences to be drawn from them. Nor is this reasoning in a circle, as some might think. In the case of a man as to whose veracity there is no doubt no hesitancy is felt in accepting what he says about himself; and since the Bible is demonstrated to be true in its statements of fact by unassailable evidence, may we not accept its witness in its own behalf?"

In Volume III of the same series we find a chapter by the Rev. Dr. William Caven, late principal of Knox College, Toronto, Canada, on the subject "The Testimony of Christ to the Old Testament," in which the following statements occur: "When Christ makes reference to Old Testament narratives and records, He accepts them as authentic, as historically true. He does not give or suggest in any case a mystical or allegorical interpretation. The accounts of the creation, of the Flood, of the overthrow of Sodom and Gomorrah, as well as many incidents and events of later occurrence are taken as authentic. . . . The utterances of Jesus Christ on this question of the divinity of the Old Testament religion and cults are unmistakable; and not less clear and decided in His language respecting the writings in which this religion is delivered. God is the Source in the directest sense of both the religion and the records of it. . . . The inspiration of the Old Testament Scriptures is clearly implied in the many declarations of our Lord respecting the fulfilment of prophecies contained in them. It is God's prerogative to know, and to make known, the future. Human presage cannot go beyond what is foreshadowed in events which have transpired or is wrapped up in causes which we plainly see in operation. If, therefore, the Old Testament reveals, hundreds of years in advance, what is coming to pass, omniscience must have directed the pen of the writer; *i. e.*, these Scriptures, or at least their predictive parts, must be inspired."

In the well-known book by Dr. L. Gaussen, sometime professor of systematic theology at the Oratoire, Geneva, entitled, *Theopneustia, the Plenary Inspiration of the Holy Scriptures*, the entire presentation deals with the defense of verbal inspiration, and therefore the entire book is worthy of careful study. The fundamental tone of the book is given in the first section of the discussion, where we read: "This term [*theopneustia*] is used for the mysterious power which the Divine Spirit put forth on the

authors of the Scriptures of the Old and New Testaments, in order to their composing these as they have been received by the Church of God at their hands. . . . First of all, it concerns us to know if there has been a divine and miraculous inspiration of the Scriptures. We say that there has. Next, we have to know if the parts of Scripture that are divinely inspired are equally and entirely so; or, in other terms, if God have provided, in a certain, though mysterious, manner that the very words of this holy Book should always be what they ought to be and that it should contain no error. This, too, we affirm to be the case. Finally, we have to know whether what is thus inspired by God in the Scriptures be a part of the Scriptures or the whole of the Scriptures. We say that it is the whole Scriptures — the historical books as well as the prophecies; the gospels as well as the Song of Solomon; the gospels of Mark and Luke as well as those of John and Matthew; the history of the shipwreck of St. Paul in the waters of the Adriatic as well as that of the shipwreck of the old world in the waters of the Flood. . . . In other words, it has been our object to establish by the Word of God that the Scripture is from God, that the Scripture is throughout from God, and that the Scripture throughout is entirely from God." (Pp. 23. 28. 29.)

In one of the best books of R. A. Torrey, sometime Dean of the Bible Institute of Los Angeles, Cal., entitled *Is the Bible the Inerrant Word of God?* there are entire sections which could be taken over *verbatim*. The first chapter of this book is entitled "Who Says, 'The Bible Is the Inerrant Word of God?'" and contains points like the following: "In the first place, our Lord Jesus Christ says so. The attitude of Jesus Christ toward the Bible, toward both the Old Testament and the New Testament, and His opinion in regard to the Bible as to whether its author was man or God is unmistakable. . . . Putting these various utterances of our Lord together, we have His unqualified endorsement of the entire Old Testament as the inerrant Word of God. But the Lord Jesus says that the books of the New Testament also are the inerrant Word of God. — In the second place, history says that the Bible is the inerrant Word of God. . . . In the first place, the voice of history proclaims the Bible to be the Word of God by the uniform outcome of all the attempts that have been made through eighteen centuries to discredit and destroy the Bible. . . . In the second place, history proclaims the Bible to be the Word of God by fulfilling its prophecies, fulfilling them exactly and minutely. . . . In the third place, history proclaims the Bible to be the Word of God by exhibiting before the eyes of us all the divine power this book has had, as an absolutely historical fact, in the lives of individuals and in the history of nations. . . .

To sum up: Our Lord Jesus says that the Bible is the inerrant Word of God, the history of eighteen centuries has proclaimed the Bible to be the inerrant Word of God, all the men and women who live nearest God and know God best unhesitatingly declare that the Bible is the Word of God, the Holy Spirit declares to the individual soul . . . that the Bible is the inerrant Word of God." (Pp. 13—32.)

In taking up the book *Is the Bible the Word of God?* by W. Graham Scroggie, one is tempted to reproduce the entire analysis of the book, as found on page 5, under the chief headings: "I. It Seems to Be; II. It Claims to Be; III. It Proves to Be"; for the author discusses every possible proof for the verbal inspiration of the entire Bible under these three interesting captions. One of the author's fine summaries reads: "To sum up, then. The evidence that the New Testament Scriptures are the Word of God is witnessed to by the Old Testament along at least two lines: First, that of the unity which exists between the two Testaments, a unity which is fivefold — structural, historical, prophetic, doctrinal, and spiritual; and second, that of the range and use of the Old Testament in the New, confirming, illuminating, and amplifying. It is also witnessed to by the New Testament itself; and the evidence is both external and internal. External evidence is found in the history of the canon and by a comparison of the apostolic with the subapostolic writings. Internal evidence is found in the testimony of Christ, the apostolic consciousness, and in the character of the teaching." (P. 82 f.) The "Final Word" of this book is given in the paragraph: "If, then, the foregoing is true, it is the manifest duty of every one of us to believe what God has here revealed of Himself and His saving purpose and power and to obey what here He has enjoined. We may read a thousand volumes and feel under no obligation to pay any further attention to any of them; but not so with the Bible. It never leaves a man where it finds him, because it bestows privilege, opens up opportunity, and creates responsibility every time we consult its pages. Being of divine origin, it speaks with sovereign authority, and each of us turns aside from it at the cost of his present and eternal undoing. Let us take this precious Word to our bosoms and our business and prove it to be more than sufficient alike for faith and practise." (P. 121.)

In concluding this section, we are constrained to quote at length from articles which have been appearing in the last few years in the *Evangelical Quarterly*, a theological review international in scope and outlook, in defense of the historic Christian faith. In an article entitled "The Inspiration of the Scriptures," by John Macleod, which appeared in the number dated January 15, 1935, the following paragraphs are of particular interest:

"What really matters is that what the Church teaches should be a true exhibition and representation of what is taught in the Scriptures. The authority that belongs to the teaching of Scripture rests in turn on the fact that the supreme author of Scripture is none other than God Himself. In other words, it is because it has been breathed by God and so given by Him that it is possessed of its rightful infallible and final authority."

"They were meant, however, to be teachers, and authoritative teachers, of the full Word of divine revelation. For this end they needed to have their understanding enlightened and their judgment cleared. Otherwise they could not be the authoritative expositors and preachers of a message which was to be proclaimed with great plainness of speech. If their hearers were to acquaint themselves with the fulness of Gospel truth, it was plain that they as its teachers must know it for themselves. They must, then, be delivered from their mistaken thoughts of the truth made known by their Lord. They knew it as yet not as a whole, but in parts. This knowledge was not enough to furnish them with equipment for their office. So their Lord's promise was given them that, when the Spirit of Truth that He promised them should come, He would lead them into all the truth. So much they knew already. So much more they failed to do justice to, and so much also was not as yet disclosed to them. The full discovery had not been given them, for they were not ripe yet for it. So their Lord told them that He had many things to say unto them which they could not yet bear. These things they were to come to know when they should be led into the full truth. Once this should happen, they were no longer to be mere babes in this knowledge. They were to be led into it; and when this should come about, they would know it in its true setting, and they would know its parts in their true relations to one another and in their proper proportions. Thus their judgment should be matured."

"Now, this record is as authoritative as the spoken word of the Twelve. It shares with their oral witness and teaching in the quality of final authority. This was theirs because their Lord spoke through them. They spoke in the words that the Holy Ghost enabled them to employ. They were inspired men, and their message was an inspired message. God breathed on them, and He breathed through them, so that their word was His Word in very deed. They were equally inspired when they wrote as when they spoke, and the same theopneust character that attached to their spoken word belongs to their written word also. Such is the claim that they made for themselves; and that is the claim which their writings still make.

"Their word as His apostles was their Lord's word, and this is what is meant by the inspiration of the New Testament. From its pages we learn that our Lord, and His apostles, too, regarded the sacred deposit which was in the hands of Israel and which the New Testament Church as the legitimate successor to the Church of the Old Testament still holds in her hands as the Word of God given of old by Moses and the prophets. It was not the word only of Moses or the word of Isaiah or the word of David. It was their word indeed, for they spoke it and they wrote it. But the word of Moses was the Word of God. The word of Isaiah was the Word of God. The word of David was the Word of God. So in the New Testament we have the word of Paul and the word of John and the word of Luke. It was not only their word, it was the Word of God. Now, this brings before us the mysterious character of Holy Writ."

In the very next issue of this journal another article appeared under the caption "The Septuagint in Criticism," the author being Charles Eugene Edwards. In this article we read: —

"The orthodox doctrine of the inspired, inerrant original of Scripture has often been misrepresented or caricatured. But in its correct formulation it does not affirm the inspiration of copyists, translators, interpreters, printers, or critics, and certainly does not approve the subjectivity of critics, ancient or modern, however ingenious they may be. All language is verbal, and, if it is inspired at all, it would seem to require a verbal inspiration. Note the argument of the Apostle Paul (Gal. 3, 16) citing from Gen. 13, 15 and 17, 8: 'Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' This difference between singular and plural in the original turns upon the letter *yodh*, corresponding to the Greek iota, the origin of the English word jot; and it is the smallest letter of the Hebrew alphabet. If we believe that it was by divine inspiration and care that this small letter was omitted, is it difficult to believe that the remaining letters of that Hebrew word were placed there by divine inspiration?"

A very fine testimony is that of Dr. Machen in his recent book *The Christian Faith in the Modern World*. There we read: —

"Well, what is this common objection to the doctrine of plenary inspiration? It is that the doctrine of plenary inspiration represents God as acting upon the Biblical writers in a mechanical way, a way that degrades those writers to the position of mere machines.

"People who raise this objection sometimes ask us: 'Do you believe

in the "verbal" inspiration of the Bible? When they ask us that, they think that they have us in a dreadful hole. If we say: 'No, we do not believe in verbal inspiration,' they say: 'How, then, can you hold to your conviction that the Bible is altogether true? If God did not exercise some supernatural control over the words, then the words will surely contain those errors which are found in all human productions.' If, on the other hand, we say: 'Yes, we do believe in verbal inspiration,' . . . then they hold up their hands in horror. 'How dreadful, how mechanical!' they say. 'If God really provided in supernatural fashion that the words should be thus and so, then the writers of the Biblical books are degraded to the position of mere stenographers; indeed, they are degraded even lower than that, since stenographers are human enough to err and also to help, whereas in this case the words would be produced with such perfect accuracy as to show that the human instruments in the production of the words were mere machines. What becomes of the marvelous beauty and variety of the Bible when the writers of it are regarded as having been treated in this degrading way?'

"Such is the hole into which we are thought to be put; or, if I may change the figure rather violently, such are the horns of the dilemma upon which we are thought to be impaled.

"How can we possibly escape? Well, I think we can escape very easily indeed. You ask me whether I believe in the verbal inspiration of the Bible. I will answer that question very plainly and quickly. Yes, I believe in the verbal inspiration of the Bible; but I do insist that you and I shall get a right notion of what the word *verbal* means.

"I certainly believe in the verbal inspiration of the Bible. I quite agree with you when you say that, unless God provided in supernatural fashion that the words of the Bible should be free from error, we should have to give up our conception of the Bible as being throughout a supernatural book. . . .

"The writers of the Bible did know what they were doing when they wrote. I do not believe that they always knew all that they were doing. I believe that there are mysterious words of prophecy in the Prophets and the Psalms, for example, which had a far richer and more glorious fulfillment than the inspired writers knew when they wrote. Yet even in the case of these mysterious words I do not think that the sacred writers were mere automata. They did not know the full meaning of what they wrote, but they did know part of the meaning, and the full meaning was in no contradiction with the partial meaning, but was its glorious unfolding. . . .

"The supernatural work of the Spirit of God extends to all parts of


the Bible. People say that the Bible is a book of religion and not a book of science and that, where it deals with scientific matters, it is not to be trusted. When they say that, if they really know what they are saying, they are saying just about the most destructive thing that could possibly be imagined. . . .

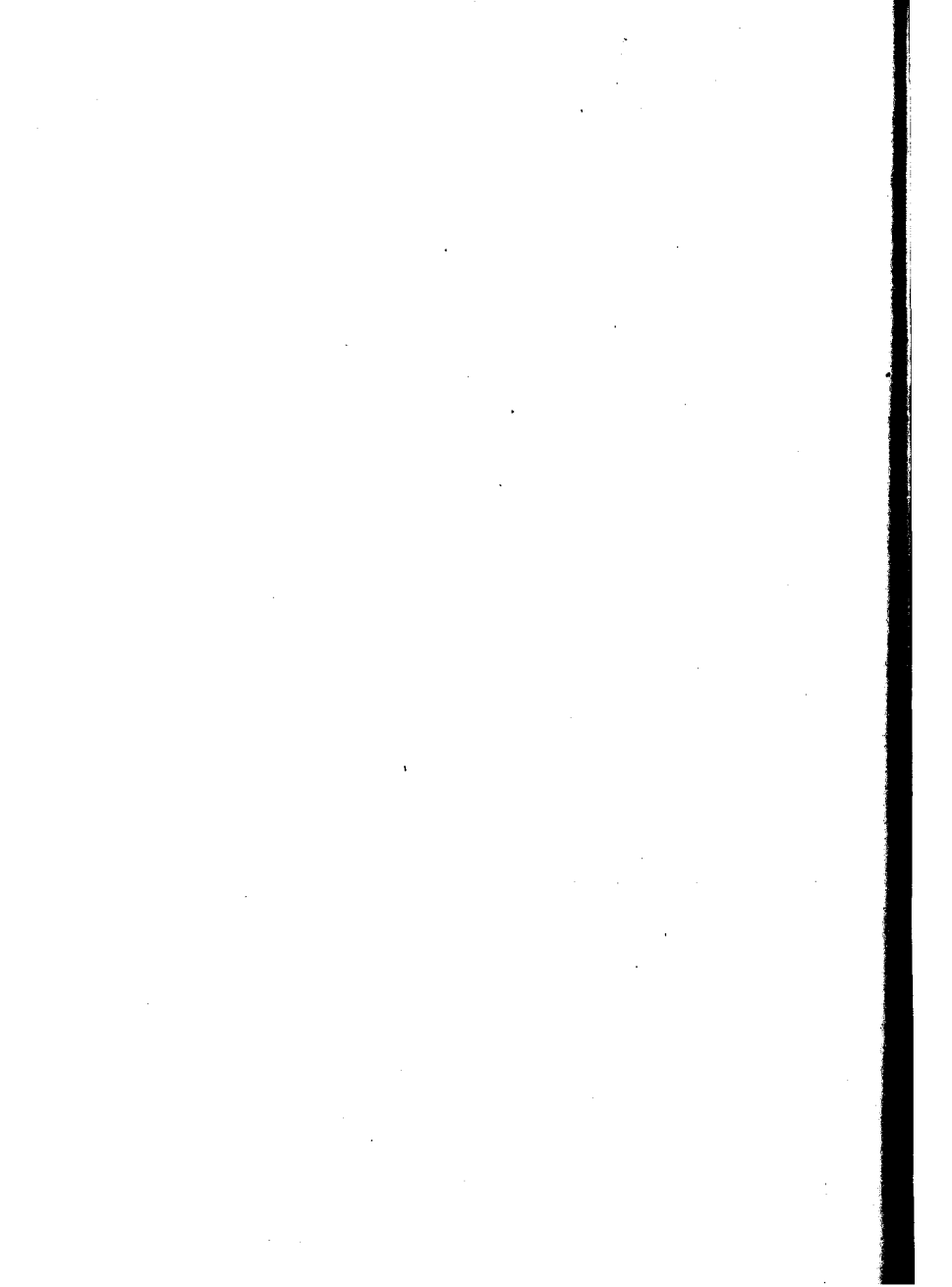
"Thank God, it [the Bible] is a record of facts. The Spirit of God, in infinite mercy, was with the writers of the Bible not merely when they issued God's commands, but also, and just as fully, when they wrote the blessed record of what God has done."

It is worth while to read and study the entire exposition which Dr. Machen offers on the inspiration; for it is so sane and so simple that every searcher for the truth will be able to follow without the slightest trouble.

It would take a pretty large book to include all the testimonies which could be gathered from various parts of the world on the question of verbal inspiration; for there is a veritable cloud of witnesses who clamor to be heard.* But we shall let this suffice for the present. The earnest searcher for the truth has rich and varied material to study if he makes it a point to search the Scriptures as is suggested in the body of this discussion. To us the word of the Lord through His holy apostle sums up all that we might want to say in conclusion: "For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but *the Word of the Lord endureth forever*. And this is the Word which by the Gospel is pteached unto you," 1 Pet. 1, 24. 25.

* Additional statements defining and defending verbal inspiration may be found in the following recent books: Collett, *All About the Bible*, chap. VII; Evans, *His Unchanging Word*, Lessons 3 and 4; Hoekenga, *The Bible*.





APPENDIX.

Corroborative Evidence from Biblical Books.

GENESIS.

And God (the Lord) (God) (He) said: 44 times. — And God (the Lord) called: 3 times. — And God blessed them, saying (and said): 3 times. — And the Lord God commanded . . ., saying: 1 time. — And the Lord (He) (God) said unto . . .: 30 times. — And God spake unto . . . and said (saying): 7 times. — The Word of the Lord came unto: 2 times. — The Lord made a covenant with . . ., saying: 1 time. — The Angel of the Lord . . . said (unto): 8 times. — And God talked with . . . (saying): 1 time.

EXODUS.

And God (the Lord) (God) (He) said: 14 times. — And God (the Lord) called: 1 time. — And the Lord (He) (God) said unto . . .: 45 times. — And God spake unto . . ., saying (and said): 18 times. — The Lord appointed a set time, saying: 1 time. — The Lord hath (had) said: 2 times. — God answered him by a voice: 1 time. — The Lord proclaimed: 1 time. — And God talked with . . . (saying): 1 time. — God commands Moses to write: 2 times. — The Lord called unto . . ., saying: 1 time. — And God spake: 1 time. — Thus saith the Lord: 9 times.

LEVITICUS.

And the Lord spake unto Moses, saying: 17 times. — And the Lord called unto Moses and spake unto him out of the Tabernacle of the Congregation, saying: 1 time. — And the Lord spake unto Aaron, saying: 1 time. — And the Lord spake unto Moses and Aaron, saying: 4 times. — And the Lord said unto Moses: 2 times.

NUMBERS.

And the Lord spake unto Moses, saying: 24 times. — And the Lord said unto Moses: 10 times. — And the Lord spake unto Moses and unto Aaron, saying: 6 times. — And the Lord spake suddenly unto Moses and unto Aaron and unto Miriam: 1 time. — And the Lord came down in the pillar of the cloud and stood in the door of the Tabernacle and called Aaron and Miriam; and they both came forth. And He said: 1 time. —

And the Lord said: 1 time. — And the Lord spake unto Aaron: 1 time. — And God said unto Balaam: 2 times. — And the Angel of the Lord said unto Balaam: 1 time. — The Lord spake unto Moses and unto Eleazar: 1 time.

DEUTERONOMY.

He spake as the Lord had given him commandment: 1 time. — The Lord, our God, spake, saying: 1 time. — As the Lord God said unto thee: 1 time. — The Lord was wroth and swore, saying: 1 time. — The Lord was angry with me for your sakes, saying: 1 time. — The Lord said unto me (saying): 8 times. — The Lord talked with you, saying: 1 time. — These words of the Lord spake: 1 time. — The Lord said unto me (saying): 5 times. — The Lord is their inheritance as He said unto them: 1 time. — The Lord said unto me: 2 times. — The Lord said unto Moses: 2 times. — The Lord spake unto Moses, saying: 1 time. — The Lord said unto him: 1 time.

JOSHUA.

(And) the Lord spake unto Joshua (saying): 3 times. — And the Lord said unto Joshua: 9 times. — . . . Thus saith the Lord: 1 time. — And the Lord said unto him: 1 time. — The Lord also spake unto Joshua: 1 time. — Come hither and hear the words of the Lord: 1 time. — As the Lord spake unto Joshua: 1 time. — Unto whom the Lord swore that He . . . : 1 time. — According to the commandment of the Lord ye shall do. See, I [Joshua] have commanded you: 1 time. — The Lord God of Israel was their inheritance, as He said unto them: 1 time. — As the Lord commanded by the hand of Moses: 1 time. — As the Lord commanded Moses: 1 time. — Thou knowest the thing that the Lord said unto Moses: 1 time. — Since the Lord spake this word unto Moses: 1 time. — Whereof the Lord spake: 1 time. — As the Lord said: 1 time. — According to the words of the Lord they gave him the city: 1 time. — And they spake unto them, . . . saying, The Lord commanded: 1 time. — As the Lord commanded: 1 time. — And the Lord gave . . . all the land which He swore to give: 1 time. — Which the Lord had spoken: 1 time. — . . . which the Lord, your God, spoke concerning you: 1 time. — Thus saith the Lord God of Israel: 1 time. — Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us: 1 time.

JUDGES.

And the Lord said: 4 times. — And an angel of the Lord . . . said, I made you go up out of Egypt . . . : 1 time. — And the anger of the Lord was hot against Israel, and He said . . . : 1 time. — And the angel

of the Lord . . . said: 1 time. — And the Lord looked upon him and said: 1 time. — And the Lord said unto him: 4 times. — And the angel of God said unto him: 1 time. — As the Lord had said unto him: 1 time. — And the Lord said unto Gideon: 4 times. — And the Lord said unto the children of Israel: 1 time. — As the Lord had said: 1 time. — Thus saith the Lord God of Israel: 1 time.

None.

RUTH.

FIRST SAMUEL.

Thus saith the Lord: 1 time. — Thus said the Lord God of Israel (of hosts): 2 times. — And the Lord said: 4 times. — And the Lord said unto (to) Samuel: 3 times. — And when Samuel saw Saul, the Lord said unto him: 1 time. — But the Lord said unto Samuel: 1 time. — And the Lord said unto David: 1 time. — Wherefore the Lord God of Israel saith: 1 time. — Now the Lord saith: 1 time. — The Lord called: 1 time. — And the Lord called yet again: 1 time. — And the Lord called Samuel again the third time: 1 time. — And the Lord came and stood and called as at other times: 1 time. — For the Lord revealed Himself to Samuel in Shiloh by the word of the Lord: 1 time. — Now, the Lord had told Samuel in his ear a day before Saul came, saying: 1 time. — And the Lord answered (him): 2 times. — And He (God) answered him: 1 time. — Then came the word of the Lord unto Samuel, saying: 1 time. — The Spirit of God was upon him also, and he went on and prophesied: 1 time.

SECOND SAMUEL.

Thus said the Lord: 2 times. — Thus said the Lord of hosts: 1 time. — Thus said the Lord God of Israel: 1 time. — And the Lord said unto him: 1 time. — And the Lord said unto David: 1 time. — And when David enquired of the Lord, He said: 1 time. — The Word of the Lord came unto Nathan, saying: 1 time. — Also the Lord telleth thee: 1 time. — He moved David against them to say: 1 time. — For the Lord hath spoken of David, saying: 1 time.

FIRST KINGS.

And God (the Lord) said: 6 times. — And the word of the Lord came to: 8 times. — The word of God came, saying: 1 time. — Thus saith the Lord: 5 times. — So it was charged me by the word of the Lord: 1 time. — It was said to me by the word of the Lord: 1 time. — The angel of the Lord came again and touched him and said: 1 time.

SECOND KINGS.

And the word of the Lord came to: 1 time. — And the Lord said: 2 times. — Thus saith the Lord: 5 times. — Thus saith the Lord God of Israel: 2 times. — The Angel of the Lord said: 1 time. — Hear the word of the Lord: 1 time. — And the Lord spake by His servants, the prophets: 1 time.

FIRST CHRONICLES.

And the Lord (God) said to (unto) him: 2 times; . . . saying: 1 time. — The word of the Lord came to Nathan, saying: 1 time. — Thus saith the Lord: 1 time. — Thus saith the Lord of hosts: 1 time. — And the Lord spake, saying: 1 time. — Saying, thus saith the Lord: 1 time. — Thus said the Lord: 1 time. — The word of the Lord came to me, saying: 1 time. — As He hath said: 1 time. — But God said unto me: 1 time. — And He said unto me: 1 time.

SECOND CHRONICLES.

And said unto him: 1 time. — And God said: 1 time. — The Lord hath said: 1 time. — The Lord said to David: 1 time. — Spakest with thy mouth: 1 time. — Promised him, saying: 1 time. — And said unto him: 1 time; . . . saying: 1 time. — The word of the Lord came, saying: 1 time. — Thus said the Lord: 6 times. — And the Lord said: 3 times. — And the Lord said to him: 1 time. — Thus said the Lord God (of Israel): 3 times. — Where the Lord commanded, saying: 1 time. — Whereof the Lord had said: 1 time. — And the Lord spake to Manasseh. — Saith the Lord: 1 time.

EZRA.

The word of the Lord by Jeremiah: 1 time. — Then the prophets Haggai, the prophet, and Zechariah, the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel: 1 time. — In the Law of Moses which the Lord God of Israel had given: 1 time. — A scribe of the words of the commandments of the Lord and His statutes to Israel: 1 time. — We have forsaken Thy commandments which Thou hast commanded by Thy servants, the prophets, saying: 1 time.

NEHEMIAH.

Nor the judgments which Thou commandedst Thy servant Moses: 1 time. — The word that Thou commandedst Thy servant Moses, saying: 1 time. — And my God put into mine heart to gather together the nobles and the rulers and the people that they might be reckoned by genealogy:

1 time. — The Law of Moses which the Lord had commanded to Israel: 1 time. — The Law which the Lord had commanded by Moses: 1 time. — Thou art the Lord the God. . . . Thou camest down upon Mount Sinai and spakest with them from heaven . . . : 1 time. — Thou gavest also Thy good Spirit to instruct them: 1 time. — Thou testifiedst against them by Thy Spirit in the prophets: 1 time. — God's Law, which was given by Moses, the servant of God: 1 time.

PSALMS 1—72.

Altogether there are 14 passages which may be attributed to God as Speaker. The reason for so few references in such an extensive part of Scripture (Pss. 1—72) is probably this: The psalms correspond, particularly those by David, to the hymns of the Church of to-day. Hymns are in general praises directed from the believer to God. The psalms are divinely inspired hymns from the pen of the psalmist, reflecting the attitude of the believer in distress seeking help from God or in great joy calling all believer to rejoice with him in praises to the Source of all joy. — Of these 14 passages, there were 7 statements of varying length introduced by some form of phrase such as: The Lord said: 68 times. — God hath spoken: 60 times. — The mighty God hath spoken: 30 times. — Then said I (Christ ref.): 40 times. — Saith the Lord: 12 times. — How say ye to my soul: 11 times. — Then shall He speak unto them: 2 times. — There are 4 quotations in the psalms without introduction; 3 whole psalms which by interpretation are wholly ascribed to the Second Person of the Trinity speaking; half of Psalm 16 also is attributed to Christ as Speaker. In the addresses without introduction and in the whole psalms mentioned above the fact of Christ's being the Subject is determined by interpretation and New Testament references.

PSALMS 73—150.

Direct speech by the Lord: 11 times. — Passages that indicate the Lord spoke: 32 times.

JOB.

And the Lord said unto Satan: 6 times. — The Lord answered Job . . . and said: 2 times. — Then answered the Lord unto Job: 1 time. — After the Lord had spoken these words . . . : 1 time. — As the Lord commanded them . . . : 1 time. — The inspiration of the Almighty giveth them understanding: 1 time. — I am . . . in God's stead . . . : 1 time. — To speak on God's behalf: 1 time. — I will fetch my knowledge from afar: 1 time.

ISAIAH 1—39.

The Lord hath spoken: 1 time.—Saith the Lord: 5 times.—The mouth of the Lord hath spoken it: 1 time.—Thus saith the Lord: 8 times.—Saith the Lord of hosts: 2 times.—The Lord saith: 3 times.—The Lord spake: 2 times.—The Lord sent a word into Jacob: 1 time.—The Lord of hosts hath sworn, saying: 1 time.—This is the word that the Lord hath spoken concerning Moab: 1 time.—The Lord hath spoken, saying: 1 time.—Saith the Lord God of Israel: 1 time.—For so the Lord said unto me (Isaiah speaking): 1 time.—Saith the Lord, the Lord of hosts: 1 time.—Whom the Lord of hosts shall bless, saying: 1 time.—At the same time spake the Lord by Isaiah, the son of Amoz, saying: 1 time.—And the Lord said: 1 time.—For thus said the Lord unto me: 1 time.—For thus hath the Lord said unto me: 1 time.—And in that day did the Lord of hosts call to weeping: 1 time.—And it was revealed in mine ears by the Lord of hosts: 1 time.—The Lord of hosts hath purposed it: 1 time.—The Lord hath given a commandment: 1 time.—For the Lord hath spoken this word: 1 time.—For the Lord hath spoken it: 1 time.—But the word of the Lord was unto them precept upon precept: 1 time.—Therefore, thus saith the Lord God: 1 time.—For I have heard from the Lord God: 1 time.—Wherefore the Lord said: 1 time.—Wherefore, thus saith the Holy One of Israel: 1 time.—For thus saith the Lord God, the Holy One of Israel: 1 time.—For thus hath the Lord spoken unto me, saith the Lord: 1 time.—The Lord said unto me: 1 time.—This is the word which the Lord hath spoken concerning him: 1 time.—Then came the word of the Lord to Isaiah, saying: 1 time.—The Lord will do the thing which He hath spoken: 1 time.—Hear the word of the Lord of hosts: 1 time.—Good is the word of the Lord which thou hast spoken: 1 time.

ISAIAH 40—66.

Saith your God: 4 times.—Mouth of the Lord: 2 times.—Saith the Holy One: 1 time.—Saying unto thee: 1 time.—Saith the Lord: 25 times.—Saith the King of Jacob: 1 time.—Thus saith God the Lord: 1 time.—Thus saith the Lord: 23 times.—Saith the Lord of hosts: 1 time.—I, the Lord, speak: 1 time.—The Lord . . . said unto me: 2 times.—Thus saith the High and Lofty One . . . : 1 time.—The Lord hath sworn . . . : 1 time.—The Lord hath proclaimed: 1 time.—The Word of the Lord: 1 time.—The Lord God saith: 1 time.—For He said: 1 time.

JEREMIAH.

The word of the Lord came unto me, saying: 5 times. — The Word of the Lord came unto me the second time, saying: 1 time. — The Word of the Lord came also unto me, saying: 1 time. — Again the word of the Lord came unto me, saying: 1 time. — The Lord said unto me: 7 times. — Saith the Lord: 33 times. — Thus saith the Lord: 34 times. — The Lord saith thus: 1 time. — Saith the Lord God: 1 time. — Thus hath the Lord said: 1 time. — Thus saith the Lord God: 1 time. — The Lord saith: 1 time. — The Lord said: 1 time. — Thus saith the Lord unto me: 3 times. — For (as) the Lord hath spoken: 2 times. — The Lord hath said: 1 time. — The Lord of hosts hath sworn by Himself, saying: 1 time. — Saith the Lord God of hosts: 1 time. — Saith the Lord of hosts: 5 times. — Thus saith the Lord God of hosts, the God of Israel: 3 times. — The Lord of hosts, the God of Israel, saith: 1 time. — Thus saith the Lord God of hosts: 1 time. — Saith the King, whose name is the Lord of hosts: 1 time. — Thus hath the Lord of hosts said: 1 time. — Thus saith the Lord of hosts: 12 times. — Thus said the Lord of hosts, the God of Israel: 18 times. — Thus saith the Lord God of Israel: 5 times. — Thus speaketh the Lord of hosts, the God of Israel, saying: 1 time. — The word of the Lord came unto Jeremiah, saying: 2 times. — The word of the Lord came to Jeremiah from the Lord, saying: 1 time. — The word that the Lord spake to Jeremiah, the prophet: 1 time. — The word that the Lord spake by Jeremiah, the prophet: 1 time. — The word of the Lord which came to Jeremiah, the prophet: 3 times. — The word that came to Jeremiah from the Lord, saying: 7 times. — Then the word of the Lord came unto Jeremiah, saying: 6 times. — The word of the Lord came unto Jeremiah the second time, saying: 1 time. — This word came unto Jeremiah from the Lord, saying: 1 time. — Then came the word of the Lord unto the prophet Jeremiah, saying: 1 time. — Hear ye the word which the Lord speaketh unto you: 1 time. — Thus saith the Lord, the God of Israel: 7 times. — In the beginning of the reign of Jehoiakim . . . came this word from the Lord, saying: 1 time. — In the beginning of the reign of Jehoiakim came this word unto Jeremiah from the Lord, saying: 1 time. — Thus speaketh the Lord God of Israel, saying: 1 time.

EZEKIEL.

Thus said the Lord God: 39 times. — Saith the Lord God: 33 times. — The word of the Lord came unto me, saying: 31 times. — The spirit took me up and brought me in a vision by the Spirit of God

into, etc.: 6 times.—The Lord said: said He unto me; etc.: 11 times.—Hear the word of the Lord God; hear what I say unto you: 7 times.—Command to speak: 13 times.—Command to prophesy: 14 times.—They shall know that I have spoken it: 14 times.—Miscellaneous: 13 times.

DANIEL.

There fell a voice from heaven, saying: 1 time.—I heard a man's voice between the banks of Ulai, which called and said: 1 time.—I, Daniel, alone saw the vision. . . . I heard the voice of His words, and He said unto me: 1 time.—One like the similitude of the sons of men said: 1 time.—The word of the Lord came to Jeremiah, the prophet: 1 time.—The oath that is written in the Law of Moses: 1 time.—As it is written in the Law of Moses: 1 time.—I will show you that which is noted in the Scripture of truth: 1 time.—Visions: Then was the secret revealed unto Daniel in a night vision. . . . Then Daniel blessed the God of heaven: 1 time.—I came near unto one of them that stood by and asked him the truth of all this.—And he told me (or made me know) the interpretation of the things: 1 time.—And I saw in a vision: 1 time.—I saw in the night visions: 1 time.—Then He said to me: 1 time.—And He said: 1 time.

HOSEA.

The word of the Lord that came unto Hosea: 1 time.—The beginning of the word of the Lord of Hosea. And the Lord said to Hosea: 1 time.—And the Lord said unto him: 1 time.—And God said unto him: 1 time.—Then said God: 1 time.—Saith the Lord: 4 times.—Then said the Lord unto me: 1 time.—Hear the word of the Lord: 1 time.

JOEL.

The word of the Lord that came unto Joel: 1 time.—Saith the Lord: 1 time.—As the Lord hath said: 1 time.—For the Lord hath spoken it: 1 time.

AMOS.

Saith the Lord: 23 times.—Saith the Lord God: 3 times.—Saith the Lord, the God of hosts: 2 times.—Thus saith the Lord: 10 times.—Thus saith the Lord God: 5 times.—Thus hath the Lord God showed unto me: 3 times.—The words of Amos which he saw: 1 time.—Hear this word which the Lord hath spoken against you, . . . saying: 1 time.—The Lord saith thus: 1 time.—Thus he showed me: 1 time.—The Lord

said unto me, then said the Lord: 1 time. — And the Lord said unto me: 1 time. — Now, therefore, hear thou the word of the Lord: 1 time. — And he said, Then said the Lord unto me: 1 time. — The Lord hath sworn by the excellency of Jacob: 1 time. — And He said: 1 time. — The Lord God hath sworn by His holiness that, lo, . . . : 1 time. — . . . and declareth unto man what is his thought: 1 time. — The Lord God hath spoken, who can but prophesy?: 1 time.

OBADIAH.

The vision of Obadiah. Thus saith the Lord God concerning Edom: 1 time. — Saith the Lord: 2 times. — For the Lord hath spoken it: 1 time.

JONAH.

Now the word of the Lord came, . . . saying: 2 times. — Then said the Lord: 2 times. — And God said to Jonah: 1 time. (Indirect: 2 times.)

MICAH.

The word of the Lord that came to Micah: 1 time. — Thus saith the Lord: 2 times. — Saith the Lord: 2 times. — Hear ye now what the Lord saith: 1 time. — For the mouth of the Lord hath spoken it: 1 time. — The Lord's voice crieth unto the city: 1 time. — Also the greater part of the book is in the first person, with God usually speaking.

NAHUM.

Thus saith the Lord: 1 time. — The Lord hath given a commandment: 1 time. — Saith the Lord of hosts: 2 times.

HABAKKUK.

And the Lord answered me and said: 1 time. — God speaking: 1 time.

ZEPHANIAH.

The word of the Lord which came unto Zephaniah: 1 time. — Saith the Lord . . . : 5 times. — Saith the Lord of hosts, the God of Israel: 1 time. — God speaking: 4 times.

HAGGAI.

Came the word of the Lord by Haggai, the prophet, saying: 4 times. — Thus speaketh the Lord of hosts, saying: 1 time. — Thus said the Lord of hosts: 4 times. — Saith the Lord: 7 times. — Saith the Lord of hosts: 8 times. — The word of the Lord came unto Haggai, saying: 1 time.

ZECHARIAH.

Came the word of the Lord, saying: 2 times. — This is the word of the Lord . . ., saying: 1 time. — The word of the Lord came, saying: 5 times. — Then came the word of the Lord of hosts unto me, saying: 1 time. — Thus saith the Lord of hosts: 28 times. — Saith the Lord: 14 times. — Thus speaketh the Lord of hosts, saying: 2 times. — And the angel said unto me: 6 times. — The angel of the Lord answered and said: 1 time. — The angel of the Lord protested, saying: 1 time. — And the Lord said unto me: 2 times. — And He answered me: 2 times. — And He spake, saying: 1 time. — And He said unto him: 1 time. — And He answered, saying: 2 times. — Unto him He said: 1 time. — And "I" said: 1 time. — Then said He: 1 time. — And He said (unto me): 7 times. — Then cried He upon me and spake unto me, saying: 1 time. — The Lord said unto Satan: 1 time. (Indirect: 2 times.)

MALACHI.

Saith the Lord: 4 times. — Thus saith the Lord of hosts: 21 times. (Indirect: 1 time.)

ST. MATTHEW.

That it might be fulfilled which was spoken of the Lord by the prophet, saying: 1 time. — Spoken of the Lord by the prophet, saying: 1 time. — Then was fulfilled that which was spoken by Jeremy, the prophet, saying: 2 times. — It is written: 4 times. — That it might be fulfilled which was spoken by Esaias, the prophet, saying: 1 time. — Ye have heard that it was said by them of old time: 6 times. — This is the Law and the prophets: 4 times. — For God commanded, saying: 2 times. — Voice out of a cloud which said: 1 time. — Have ye not read: 4 times. — Have ye never read: 1 time. — Did ye never read in the Scriptures: 1 time. — Moses said: 1 time. — In days that were before the Flood (indirect): 4 times. — Angel of the Lord appeared, saying: 4 times.

ST. MARK.

As it is written in the prophets: 1 time. — And He said unto them, Have ye never read what David did: 1 time. — He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people: 1 time. — For Moses said, Honor thy: 1 time. — How it is written of the Son of Man that He must suffer: 1 time. — As it is

written of Him: 1 time.—And they [the Pharisees] said, Moses suffered to write a bill of divorcement: 1 time.—Jesus answered, For the hardness of your heart he [Moses] wrote you this precept: 1 time.—And He [Jesus] taught, saying unto them, Is it not written, My house . . . : 1 time.—And have ye not read the scripture, The stone . . . : 1 time.—(Sadducees) Master, Moses wrote unto us, If a man's brother die, . . . : 1 time.—(Jesus) Have ye not read in the Book of Moses how in the bush God spake unto him, saying: 1 time.—For David himself said by the Holy Ghost: 1 time.—The Son of Man indeed goeth as it is written of Him . . . : 1 time.—For it is written, I will smite the Shepherd . . . : 1 time.—And the scripture was fulfilled which saith, And he was numbered: 1 time.

ST. LUKE.

As He spake by the mouth of His holy prophets: 1 time.—According to the Law of Moses: 1 time.—As it is written in the Law of the Lord: 1 time.—According to that which is said in the Law of the Lord: 1 time.—As it is written in the book of the words of Esaias: 1 time.—And Jesus answered him, saying, It is written: 1 time.—And Jesus answered and said unto him, For it is written: 1 time.—(Devil) For it is written: 1 time.—And Jesus, answering, said unto him, It is said: 1 time.—He found the place where it was written: 1 time.—According as Moses commanded: 1 time.—Have ye not read so much as this what David did: 1 time.—This is he of whom it is written: 1 time.—He [Jesus] said unto him, What is written in the Law?: 1 time.—It is easier for heaven and earth to pass than one tittle of the Law to fail: 1 time.—They have Moses and the Prophets; let them hear them: 1 time.—If they hear not Moses and the Prophets: 1 time.—Thou knowest the commandments: 1 time.—All things that are written by the prophets concerning the Son of Man shall be accomplished: 1 time.—(Jesus) saying unto them, It is written: 1 time.—What is this, then, that is written: 1 time.—(Sadducees) saying, Master, Moses wrote unto us: 1 time.—And David himself saith in the Book of Psalms: 1 time.—Heaven and earth shall pass away, but My words shall not pass away: 1 time.—For I say unto you that this that is written must yet be accomplished in Me: 1 time.—To believe all that the prophets have spoken: 1 time.—And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself: 1 time.—Which were written in the Law of Moses and in the Prophets and in the Psalms: 1 time.—And He said, thus it is written: 1 time.

ST. JOHN.

As the prophet Esaias said: 1 time. — Of whom Moses in the Law and the prophets did write: 1 time. — Moses wrote of Me: 1 time. — As it is written: 1 time. — It is written in the prophets: 1 time. — As Scripture hath said: 1 time. — Hath not Scripture said: 1 time. — Moses in the Law commanded: 1 time. — It is written in your Law: 3 times. — That the saying of Esaias, the prophet, might be fulfilled: 1 time. — Esaias said again: 1 time. — That this Scripture might be fulfilled: 1 time. — That the word might be fulfilled that is written in their Law: 1 time. — That the scripture might be fulfilled which said: 2 times.

ACTS.

Holy Ghost spake by the mouth of David: 1 time. — For it is written: 1 time. — That which was spoken by Joel, the prophet: 1 time. — For David speaketh: 1 time. — Therefore, being a prophet [David] and knowing that God had sworn with an oath to him that of the fruit: 1 time. — But David saith himself: The Lord said unto my Lord: 1 time. — But those things which God before showed by the mouth of all his prophets: 1 time. — The restitution of all things, "which God hath spoken by the mouth of all His holy prophets": 1 time. — For Moses truly said unto the fathers: 1 time. — Peter, filled with the Holy Ghost, said: 1 time. — Who by the mouth of Thy servant hath said: 1 time. — Were all filled with the Holy Ghost, and they spake the Word of God with boldness: 1 time. — The angel of the Lord said, Go stand and speak in the Temple all the words of this life: 1 time. — The Lord spake: 5 times. — The angel of the Lord said: 1 time. — The Spirit said unto Philip: 1 time. — Saul, Saul, why persecutest thou Me: 1 time. — And the Lord said: 1 time. — Direct discourse of the Lord with Ananias in vision: The Lord said in a vision: 1 time. — The angel of God said: 1 time. — He [the angel] said unto him: 1 time. — A voice [God] came to him: 1 time. — The voice spake again a second time: 1 time. — The Spirit said unto him: 1 time. — The angel of the Lord said: 3 times. — To whom he [God] gave testimony and said: 1 time. — It is written in the Second Psalm: 1 time. — He [God] said on this wise: 1 time. — As it is written: 1 time. — Saith the Lord: 1 time. — The Lord spake to Saul in a vision: 1 time. — Thus saith the Holy Ghost: 1 time. — I saw Him [God] saying unto me: 1 time. — And He [God] said unto me: 1 time. — The Lord stood by him and said: 1 time. — The Holy Ghost spake by Esaias, the prophet, saying, 1 time.

ROMANS.

It is written: 16 times.—The Scripture saith: 4 times.—Referring to various writers as speaking: 9 times.—Where passages are quoted and it is said God speaks: 3 times.—Other passages referring to an Old Testament quotation: 4 times.—Passages referring to the Old Testament without quotations: 4 times.—Other passages: 4 times.

FIRST CORINTHIANS.

It is written: 9 times.—As also saith the Law: 1 time.—The things I write unto you are the commandments of the Lord: 1 time.—But we speak the wisdom of God in a mystery: 1 time.—Or saith not the Law the same also?: 1 time.—Neither have I written these things: 1 time.—For I have received of the Lord that which also I delivered unto you: 1 time.—But when He saith: 1 time.

SECOND CORINTHIANS.

According as it is written: 1 time.—For He saith: 1 time.—As God hath said: 1 time.—Saith the Lord: 1 time.—Saith the Lord Almighty: 1 time.—As it is written: 2 times.—Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart: 1 time.

GALATIANS.

That the Gospel which Paul preached was not of man, but by the revelation of Jesus Christ: 1 time.—And I went up by revelation and communicated unto them that Gospel: 1 time.—Now, the things which I write unto you, behold, before God, I lie not: 1 time.—For he that wrought effectively in Peter, the same was mighty in me: 1 time.—For it is written: 3 times.

EPHESIANS.

Therefore He saith: 2 times.

None.

PHILIPPIANS.

None.

COLOSSIANS.

FIRST THESSALONIANS.

For our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance: 1 time.

None.

SECOND THESSALONIANS.

FIRST TIMOTHY.

For the Scripture says: 1 time.

None.

SECOND TIMOTHY.

TITUS.

God hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of God, our Savior: 1 time.

None.

PHILEMON.

HEBREWS.

50 statements in which the writer says that the Lord is speaking directly. God in time past spake unto the fathers: 1 time.—He hath spoken unto us by His Son: 1 time.—And He said: 1 time.—Things which we have heard: 1 time.—Spoken by the Lord: 1 time.—He testifies, saying: 1 time.—Moses, faithful . . . for a testimony of those things which were to be spoken after: 1 time.—As the Holy Ghost saith: 1 time.—It is said: 1 time.—Again, saying in David: 1 time.—As He said also in another place: 1 time.—Moses, being admonished of God: 1 time.—For when Moses had spoken every precept: 1 time.—Wherefore, when He cometh into the world, He saith: 1 time.—For we know Him that hath said: 1 time.—Of whom it was said: 1 time.—The exhortation which speaketh unto you: See that ye refuse not him that speaketh: 1 time.—Whose voice then shook the earth, saying: 1 time.—Spoken unto you the Word of God: 1 time.

JAMES.

No direct quotations. The Scripture saith: 2 times.—The prophets who have spoken in the name of the Lord: 1 time.

JUDE.

Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ: 1 time.

FIRST PETER.

Who prophesied of the grace: 1 time.—The Spirit of Christ did signify: 1 time.—Unto whom it was revealed: 1 time.—It is written:

1 time. — The Word of the Lord . . . is preached unto you: 1 time. — Contained in the Scripture: 1 time. — So is the will of God: 1 time. — If any man speak, . . . as the oracles of God: 1 time. — This is the true grace of God: 1 time.

SECOND PETER.

His divine power hath given unto us all things: 1 time. — He received from God: 1 time. — No prophecy of the Scripture . . . private interp.: 1 time. — Spake as they were moved by the Holy Ghost: 1 time. — Words spoken by the holy prophets: 1 time. — Paul, . . . according to the wisdom given unto him: 1 time.

